The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 45 NOVEMBER 1931 NUMBER 4

UNITED MISSION STUDY
Christ Comes to the Village

Edited by Mary Schauffler Platt

CHAPTERS V and VI—HE OFFERS ETERNAL LIFE. HE HOLDS US RESPONSIBLE

Reviewed with additional material by Mrs. E. D. McKune, Canton, Ohio

LET us weigh earnestly the meaning of these two chapter heads. *Christ offers eternal life!* He offers it freely to everyone regardless of race, color or condition, but does not force it upon anyone. This life, beginning in Time, lasts throughout the ages of Eternity.

Likewise filled with meaning are the four words, *He holds us responsible*—a clear challenge to share the message of salvation with others. A responsibility we cannot escape or ignore!

RELIGIOUS LIFE IN THE VILLAGES

The village people of the Orient are "in all things very religious. Secularism and materialism may mark the streets of Hongkong or Osaka, of Calcutta or Capetown, as they do those of London and New York; but upon every village of Asia and Africa the name of God is written large." (Text) This groping for things religious may be symbolized in Shinto shrines, Burmese pagodas, or the tall slender minarets of Islam. Or it may be that simple Christian churches of various types of architecture in Africa and in Asia proclaim that Christianity is at the heart of the village life.

Fear is often the motive force that drives the villager to his religion—fear of a world peopled with spirits which have to be placated, fear of the "evil eye", fear of everything, of Life as well as of Death. We can point to superstitions and fears which our neighbors in America have—or perchance which we ourselves must admit we have when someone raises an umbrella in the house, walks under a ladder or eats at a table of thirteen. Superstitions, yes, but how many people really believe them? Or, if they do believe them, how many are so ruled by real fear that their lives are entirely circumscribed by haunting terrors? Ever since Jesus said "Ye shall know the Truth and the Truth

shall make you free" Christianity has had to battle with fears. The witchcraft days of New England show how superstition fastens itself upon people with years of Christian civilization behind them. How critical, then, dare we be of Oriental third-generation Christians who strive, sometimes in vain, to rid their minds of terrors that people their universe? Science is dispelling many unwarranted fears, but even Science needs to be supplemented by the love of Jesus if we would realize that in our Father's world there are no terrors that haunt us by day and by night.

We may wonder why the streets or paths of Chinese villages are so amazingly crooked until someone tells us that they are made thus because spirits can travel fastest on straight paths. Sharp corners retard them when in pursuit of a Chinese hurrying to his home shelter.

Earth temples are built to house the figures of a small god and his lady. Incense is burned that no harm may come to the farmer folk and their fields. Pretty children are not praised aloud in the open air for fear the spirits hear the praise and wreak misfortune upon the child. Fear dominates everything, even the setting of dates for weddings, funerals, taking journeys, etc. The women of Africa and of India have their fears too—fears which really characterize their religion.

Religion is also *ritual* among rural women, varying from the simple placing of offerings before wayside shrines and the burning of incense, to horrible blood sacrifices.

Village religion often characterized by fear and expressed through ritual, comes from a deep longing for that which can satisfy.

We are living in an age in which some people are questioning whether it might be better for races and people to follow their own religion. It behooves us as, Christian women to think through this question, which is bound to come to most of us if we are diligent in our zeal for missions.

Perhaps we might answer after the manner of Dr. Joseph Cook in his oft-quoted reply at a Parliament of Religions. Able representatives had set forth in glowing speeches the claims of their faith. Challengingly Dr. Cook arose, held out his hand, and asked what religion among them could wash the blood stains from the hand of Lady Macbeth. All admitted their inability to do so. He submitted Christianity, the *only* religion that can make a scarlet, sin-stained hand as white as snow.

Or, to the logically-minded person we might present Margaret Seebach's *Equations of the World's Religions*:

"Every religion has in it some great truth, some fine quality; but each—except one—has some counteracting lacks. We may indicate them by minus and plus signs, and the answer to the equation gives the result in character. Only one shows the plus sign.

ISLAM = zeal for God — love for man=Intolerance.

CONFUCIANISM = morality—compassion=Coldness.

HINDUISM=search for God—service to man=Selfishness.

BUDDHISM = resignation — aspiration=Pessimism.

ANIMISM=belief in the unseen—trust=Superstition.

CHRISTIANITY=love to God+love to man=Service."

Christianity is centered about a Personality who *lived* all that He taught. Christianity inspires confidence and love. Many rural women of the East know this confidence and love in a real way. Do they keep it to themselves? Watch the glowing countenance of a missionary as she tells of her Oriental friends who delight in sharing Christ with the thousands of their sisters who know Him not. Therein you may read the answer. To the women of America likewise comes the challenge to share Christ's offer of eternal life with these others.

A FAR-REACHING PROGRAM FOR RURAL LIFE

Our program must be far-reaching if it is able to enter and dominate every phase of life, even to the remotest villages in the world.

EXAMINING A VILLAGE SCHOOL TAUGHT BY A CHRISTIAN AND ATTENDED BY BOTH CHRISTIANS AND NON-CHRISTIANS. THE VILLAGE SCHOOL RADIATES LIGHT.

Cut furnished from Mrs. George Moore Memorial Fund.

Someone has said, "Our interest in missions is a mark of our Christian character; our knowledge of missions is a measure of our Christian attainment; our participation in missions is the measure of our Christian efficiency."

Dr. Stanley Jones, writer of Chapter VI, sets forth reasons portraying our responsibility. No one owes more to Christ than women. No other religion or philosophy has the high ideals of and for women that Christ established! Wherever low ideals of women and morals are eating out the heart of civilizations—there is a task for Christian women. Rich possibilities are to be found in the village women of non-Christian lands—often veiled by prejudice, depression, false views and superstitions. Ours should be a program that will develop a pure noble womanhood. That we can do so is evidenced by the fact that in India the Christ-filled lives of outcaste women make them veritable prophets.

Christianity's program creates wide areas of freedom for women. Here, too, Christianity has to cope with problems it has itself created. There is danger in the new freedom —danger of suppressed womanhood going to the extreme and turning liberty into license. Old sanctions passing, some entirely gone! What will take their place? We trust that the eyes of the East which follow the West so closely, may take only the Christian elements of our civilization.

In this complex world how are *we* able to do much in giving Christ to others? Our influence seems so small. In desperation we ask, "What can I do in a far-reaching program?" Then comes a quiet convincing voice reminding us that the most far-reaching program in the world must begin in what seems a small way—with a personality that completely enshrines Christ in the life. How can you or I be that personality? When Christ means enough to us, we can-

not help making Him mean much to others.

Dr. Jones tells us "The Hindus have gone through three stages in their reactions to the Gospel: 'It is not true; it is not new; it is not you' ". Now many Hindus are realizing that it is true, that it is new and different from their conception of many gods, but are anxiously waiting to see whether it can really function in the lands from which missionaries come. It has become trite to say that our materialism, communism, industrialism and militarism confuse them, and keep them from turning irresistibly to Christ.

No far-reaching program (and by that term we mean a program that will permeate not only the lives of those living today in the world villages, but their children and children's children for untold generations) dare have in it social snobbery or patronage. We must actually love the people, not only have an interest in their souls.

Our program must be characterized by the simplicity of Jesus.

We shall briefly review the legend of *The Lakes and Two Paths* with which our Text closes. In a beautiful spot in the Himalayas are seven lovely lakes. According to the legend a Sadhu asked a passing woman to give him a drink. She brought seven handfuls of water and gave to the dying man. He was really God disguised. As a reward the seven handfuls of water became seven beautiful lakes. On the other side of the ridge is a marshy lake. Concerning the sunken palace which excavators found there, is the legend that the queen selfishly asked the gods for water. So much was given that the queen and palace were drowned. This lake is a place of desolation—a burning ghat for the Hindu dead.

The handfuls we give to others for Him, become lakes of living water, but our selfishness may build for us only sunken palaces. At the foot of the ridge that separates the marshy and beautiful lakes, the path divides, so says Dr. Jones, one path leading to the burning ghat, the other to the scene of living beauty. We women of the West walk along the ridge. Which path shall we take—the way of outstretched-hands for others, or grasping-hands for self only?

We have finished our study of *Christ Comes to the Village.* We place the book on the shelf with other mission study books of treasured memory. But is the study *finished?* If so, then has the time spent with it been worth while? Rather let us hope that some thoughts gleaned from it will be for us a new *beginning* of missionary zeal which will manifest itself in more consecrated giving, praying and living. We have heard of the longings and needs of rural peoples of the Orient, *now let us act!* Then and then only can our program be far-reaching.

"I counted dollars while God counted crosses,
I counted gains while He counted losses,
I counted my worth by the things gained in store,
But He sized me up by the scars that I bore.
I coveted honors and sought for degrees;
He wept as He counted the hours on my knees."

PROGRAM SUGGESTIONS FOR CHAPTERS V AND VI

I. *Invitations*

1. The Good Samaritan—Perry Picture No. 3582—1 cent size (See suggestion in *August Magazine*)

2. Or, if not using Perry Pictures; Meigs Publishing Co., Indianapolis, Indiana, has post cards—Christmas greetings with poem "Others" on picture side—15 cents per dozen. In asmuch as this is *Christmas meeting* the invitations might be written on the card, thus serving as invitation and also greeting from the Missionary Society.

II. *Charts and Pictures*

1. Make chart from *Equations of World's Religions* by Margaret Seebach (See foregoing article) Or, you may secure neat folder-leaflets for distribution by sending to Lutheran Board, 1228 Spruce St., Philadelphia.

2. Draw large cross on poster paper. Through a point in center of cross draw two bisecting lines, thus dividing cross into four sections. Label one section *India* and in it write number of people for whom U. P. Church is responsible and combined number of missionaries supported by our Boards. Label the other sections *Egypt, Sudan, Ethiopia* and give numbers as for India. Below write, "Let us keep our cross shining for Christ."

3. Large picture of *Good Samaritan.*

III. *Devotional Service*

Scripture—John 3:14-21; Luke 10:25-37; Acts 1:8.

Silent prayer and meditation on "What Christ means to me and to the World."

Songs—"God so Loved the World" and "Behold I Stand at the Door and Knock".

Helpful suggestions for Devotional Service may be found in September *Missionary Review of the World,* p.690, entitled *Christ and the Villages in Scripture and Song.*

(If used in its entirety, sufficient material for Music-Scripture program on this theme.)

IV. *Roll Call*—Why and How we are responsible for sharing Christ with Oriental villages. (Brief comment or Scripture verse).

V. *Mail Bag*—Have several current-event items read. From bag take four letters, one from each of our Mission fields (Copy from articles which follow in *Magazine*) and have read or told as personal letters from our missionaries. Likewise write brief review of Chapter VI as personal letter from Dr. Stanley Jones. Ones who have letters should be prepared previously.

VI. *Illustrated Legend* — Have someone tell legend (Text p.169) drawing lakes and ridge as she does so.

VII. *Solo—We've a Story to Tell to the Nations.* Let the soloist be assisted by a woman who holds up Christian flag during singing of stanza "We've a Story to Tell . . . ."; the open Bible during singing of stanza "We've a Message . . . ."; the picture of Christ for stanza, "We've a Saviour . . .". (*Light of World* by Hunt or *The Christ* by Hofmann are good pictures).

An additional stanza may be sung with the picture:

"We've a Christ to take to the village,
And tell them of God's great love;
A Christ who died to save them,
A Christ who reigns above,
A Christ who reigns above.
And the darkness shall turn to dawning,
And the dawning to noonday bright,
When we take Christ to the village,
With His message of love and light."

(From September **Missionary Review of the World.**)

VIII. *True and False Test* (Mark T for true; F for false).

1. All the great mission fields of the world are from 75 per cent to 80 per cent rural.

2. Toyohiko Kagawa is a Chinese militarist.

3. The center of the home life is the man.

4. The Bedouins of Arabia have plenty to eat.

5. The first need of Christian rural health work is for more workers, the second need is for more funds.

6. The average income of the Chinese farmer is $17 to $50 per year.

7. Many Korean farmers emigrate to Japan and Manchuria.

8. "Jimmie" Yen developed the thousand-character alphabet for his native China.

9. Upon every village of Asia and Africa the name of God is written large.

10. India desires to copy Western Christianity.

IX. *The Social Hour*—Give each one paper and pencil and ask her to make a rough drawing or briefly describe in writing an Oriental village home of whatever country she desires. Compare results.

Galeela, The Beautiful

FROM VILLAGE HOME TO VILLAGE BIBLE WOMAN

By Mrs. E. D. McKune, Canton, Ohio.

SCENE I—THE MISSIONARY FINDS GALEELA

(**Scene**—Egyptian village. Visit of older and "new" missionary. Let one side of stage represent an Egyptian house. A rolled mat standing in corner, bench, rickety tables and large kettle—sufficient properties. **Costumes**—Mother Hubbard dresses for women and girls, women's dark; girls bright colored. Girls may have hair in braid down back (make braid of brown wool yarn). May have kerchiefs on heads. Babies (dolls may be used) in bright colors.

The missionaries pause at edge of stage (as though just entering village.)

Younger Missionary—Oh, these horrible smells! How do you endure them? I had no idea the Egyptian villages were like this.

Older Missionary—My dear, neither did I twenty-five years ago. You will get used to them.

Y. M. (smiles to keep back tears)—Yes, I suppose so, if I can hold out until I do.

O. M. (puts arm around her)—I understand. You have come with high ideals of missionary service for these other sheep of His fold. And now, you are a bit homesick for the clean villages of America. I want you to come to me whenever you feel you can stand no more of the sights and smells of Old Egypt.

Y. M.—Oh, may I? And you won't misunderstand if—if I do find it a bit hard to become adjusted?

O. M.—No, indeed! Once you come to love the people—somehow these disagreeable things fade—even the smells. Look, here come some dear Egyptian children now!

(Five or six children come running. One girl has a baby astride her shoulder. We especially notice Galeela—a girl of 10. Several call "Bachsheesh".)

One Child—Here come the foreign ladies! Let's see what they have for us.

Another child—The one is our very own friend, but see, there is a strange one along.

Child—Come anyhow. She may know stories too, and have something for us.

(Children crowd close to O. M. but are rather shy with Y. M.)

Galeela—May your day be blessed, O Lady! Mother says you are welcome to our house today.

O. M.—And yours blessed and happy, my children.

(Missionaries go to "house" where several Egyptian women have taken their places as missionaries approach).

Sitt Um Galeela (Mother of Galeela)—Welcome! Welcome to my house!

O. M.—Thank you, Sitt Um Galeela.

(Women whisper about new lady.)

Woman—But who is this with you? Your sister?

O. M.—I have brought a dear friend with me. She has come to live in Egypt and help me.

A Woman—Do you have a husband?

Y. M.—No, I am not married.

A Woman—You are old enough. Did your father not have enough money?

Sitt Um Galeela—Run, Galeela, and get a chair from the neighbor.

(Women and children finger Young Missionary's clothes, ask where she got them, price, etc. They spread rolled mat on floor and on it place the bench, also the stool which Galeela brings in—carrying upside down on her head. The missionaries sit on stools, the women cross legged on floor. As women sit down, those with babies astride shoulders place baby in lap, cover with shawl, and rock own bodies back and forth.)

O. M.—Come, now for our lesson. Your sacred book, the Koran, tells you to believe the Koran, the five books of Moses, the Psalms of David and the New Testament. Because you hear only about the Koran, today I am going to tell you a story from the New Testament, about a man who had two sons.

Woman—I have two sons.

O. M.—I know you have, Sitt Um Mohammed, and fine sons they are too. But to our story. The younger of the two sons became tired of staying at home. . . (Continue, women interrupting with remarks) . . . We are sinners like the younger son, and selfish like the older son. But God can forgive all, if we put our faith in His Son, Jesus Christ. (Gives picture cards to children.)

Sitt Um Galeela—(Shoves Galeela toward O. M.) Take Galeela and make her like you.

O. M.—I have been praying for a girl who wants to serve her Lord. A Missionary Society in America sent money which I want to use to train a little girl, first in a Girls' Boarding School, then at the Bible Women's Training School.

Sitt Um Galeela—O Lady, my daughter is my sun, my light, my hands and my feet. She is all I have in the world. Come daughter of mine, tell these ladies the story of Samuel that the Sitt told us when she was here before.

Galeela—Once a woman had no children, poor thing! And then she prayed and God gave her Samuel. And then she took him to the temple of God and left him there so he might grow up to work for God. After that she went to see him every year and took little garments she had made for him. (As she finishes all heads are bowed. Mother, weeping.)

Sitt Um Galeela—Since we heard that story my heart has been torn. You know my husband cast me out three years ago. She is my only child, but you take her. I can't get her any clothes. I haven't anything. (Brushes hands together.)

O. M.—Oh, you can get her a new dress. You would have to provide

her clothes if she stayed at home. We will supply the rest. Galeela means "Beautiful"—and a beautiful life will be hers if she serves her Master. I will come in just seven days to take her to the Boarding School. (As missionaries leave, women kiss their hands.)

O. M. and Y. M.—May you be happy.

Women—May the Lord lengthen your years and increase your goods!

(Missionaries leave. Alone, they again talk.)

Y. M.—These women, how sincere they were! Um Galeela will find it hard to give up her only daughter.

O. M.—Did you not forget the smells while we were talking with the women?

Y. M. (joyfully)—I'm beginning to love the women already. Surely God will make me see only the needs of those He can reach through me.

SCENE II—GALEELA AT THE BIBLE WOMEN'S TRAINING SCHOOL

(**Setting:** Plain simple room. Table with clean white cloth on it; several benches or chairs. Girl's wear simple gingham dresses with sleeves. May or may not have kerchiefs on heads. Galeela, 18, has finished Preparatory work at Boarding School and is now almost through her course of training at Tanta. As scene opens four girls—Fatma, Estir, Miriam and Habeeba—sit on floor, awaiting arrival of the Teacher and Galeela.)

Fatma—We're so glad you have come back from your village, Beloved Habeeba.

Habeeba—I'm not homesick now, after that month with my mother. My mother cried softly when I left this time, but she wants me to be here.

Estir—You will learn to love it here. Our teacher is so good to us.

Habeeba—But where is Galeela? She is the inspiration that brought me back to learn to serve my Lord.

Miriam—Galeela is a ray of sunshine for all of us. What would our school be without her? But for a few days we feared that the darkness of death would take away our sunshine.

Habeeba—Oh, where is she? Is she sick! Please tell me.

Fatma—We are waiting for her now. Do you remember she had a sore thumb when you left, though she said it was nothing to worry about?

Estir—Our teacher took her to the doctor and he said she had a bad case of infection. She stayed in the hospital. She became so ill that the doctor said the only thing that would save her life would be a blood transfusion. One of us girls by giving of our pure, healthy blood, could save her life.

Habeeba—Who gave it? Had I been here, she could have had mine.

Miriam—We were all examined. The blood of only Zeinab, Fatma and our Teacher, stood the test. Zeinab gave some once, but after that she took sick and . . .

(Galeela and the teacher enter, Galeela walking slowly. Girls greet her heartily.)

Galeela—This is a real reception committee. And here is our beloved Habeeba, back from her visit to her village.

Habeeba—I'm glad I came in time to welcome you.

Galeela—Girls, while our dear Teacher is still here I want to tell you something. Just think what she did for me. She gave her own blood to save my life!

Fatma—Forgive me, Galeela, I wanted to, but when Zeinab got sick after they had taken blood from her, I was afraid.

Galeela—Don't blame yourself, Fatma. It is hard, even in a Christian school to free ourselves from the evil spirits that pursue those who do the unusual. I've been pretty sick, you know—but I've had time to think too. What our Teacher has done brings me nearer to Jesus.

Teacher—It was nothing, girls. I wasn't even sick from giving the half-pint of blood.

Fatma—But why did you—from another land—do it for an Egyptian girl, when I refused?

Galeela (Before Teacher can answer)—It was because she loves Jesus. Doesn't it make us see that she really loves us too, not alone with words, but with her very soul?

Teacher—Well, we are all happy to have our Galeela—the Beautiful One, she is indeed— with us again. But now I have some good news and it concerns Galeela too. You know she has almost completed her Bible Woman course. Her study classes and her practical work in the city during afternoons have been most satisfactory. She is to go next month to the Village of Sawada. The name means *Blackness*— and Sawada is black with fear and doubt. It will be a challenge to Galeela to take the Light of Christ there.

Galeela (Smiles happily)—Long have I looked forward to the time when I would be assigned a definite place of service. I'm going to need your prayers, girls. Before the bell rings for Bible class let me quote my favorite verses and pray silently to God. (Quotes Romans 12:1-5. Girls bow heads in silent prayer. Bell rings and all leave quietly.)

SCENE III—GALEELA, A BIBLE WOMAN AT WORK

(Village of Sawada where for several years Galeela has been "going about, doing good." Setting—Similar to Scene I. As scene opens, several women—two with babies on lap—are sitting on the floor, watching Galeela take Bible, Health charts, pictures, fly swatter, etc. from her bag. Women seem eager for the lesson.)

Sitt Um Fahmy—(using fly swatter.) There go 500 fly eggs.

Galeela—Right you are. Next time I'm going to bring each one of you a fly swatter.

Sitt Um Shukra—(presenting Mohammedan woman from another village.) This woman is from a village where there are lots of flies. Show her that picture about what flies do to food.

Galeela—We welcome her. (Shows poster. May use the one opposite p.56 in *Christ Comes to the Village*—or make large chart from it. Women comment on meaning of poster.)

Galeela—Because the Christmas time is drawing near, we want to talk about God's love today. Who was called the *Beloved Disciple?*

Women—John.

Galeela—Today our lesson is from the first chapter of the Gospel according to John.

Sitt Um Zaky (enters quickly)—O, Sitt Galeela, tell me what you think. Did I kill my baby?

Galeela—Why Sitt Um Zaky, what do you mean?

Sitt Um Zaky—You know he cried so much. Every day I had to work hard, and with him crying all night, I was always tired. One night I

reached my hand out in the darkness and struck him on the chest, like this. He didn't make a sound. Next morning he was still quiet. Tell me, did I kill him? (Other women remark, "Poor thing, but babies come fast"; "She should have known better. A son too!")

Galeela—I'm so sorry! God will forgive you. Sit down, and listen to our lesson.

Woman-from-other-village — God will forgive! What does she mean?

Sitt Um Shukra—Hush, listen to what she says about the Christian God and you will know.

Woman-from-other-village—Oh, I know about God. Tell us something else. Five times every day I have to think about God and Mohammed. I'm tired of them.

Galeela—You are tired, I am sure, just like my dear mother was before the Lady from America came to our village. When she learned of the God who cared for her, she let Jesus help carry her burdens. Perhaps just now my mother is praying for us here.

Sitt Um Fahmy—Tell us about you mother. Did she have any sons?

Galeela—Sometime I will tell you about her. But now let us tell our dear sisters a verse we have learned about God's love. Women repeat John 3:16. Woman from other village listens attentively.)

Galeela—Let us tell our dear sister a verse we have learned about God's love. (Women repeat John 3:16. Woman-from-other-village listens attentively.)

Galeela (opens Bible to John 1:1-5) Today we are going to learn what John the Beloved Disciple said about Jesus. He called Him the *Word.* (She reads one verse, has women repeat it after her, etc., then tells meaning of five verses.)

Sitt Um Zaky—Jesus is the Light in the darkness of Sawada. He will help me bear the loss of my son.

Sitt Um Shukra—(Pulls baby from under shawl.)—What is the matter with my little boy?

Woman-from-other-village — (examining him.)—He has no charm to keep away the "evil eye". He will surely die without it.

Sitt Um Shukra—Since our Sitt Galeela has been coming to us, I am a Christian. My boy belongs to the Lord, so no charms are necessary.

Galeela—His eyes are very sore. Take him to the Traveling Hospital.

Sitt Um Fatma (Takes babe from under shawl.)—See how well my baby girl is. Sitt Galeela gave me a book "The House Beautiful" which told me about caring for babies.

Woman-from-other-village—Please say that verse about God's love for me again. (Women repeat John 3:16.) Does the God you worship love you that much?

Women—See how our lives are changed. Jesus lives in our hearts.

Woman-from-other-village— When will you come to my village?

Galeela—Oh, that I could, but there is no time. The villages that have never heard are so many, and the Bible women so few! (Gives her some pictures and Gospels of John.)

Sitt Um Zaky—Please let us sing "God be Merciful to Me" before you go. (They sing 51st Psalm. Curtain is drawn, or all leave.)

Problems and Progress

By Miss Minnehaha Finney, Tanta, Egypt.

IN one short article it is impossible to discuss all the different phases of this subject. At the outset I want to put myself on record in saying that as missionaries we are mainly interested in the presentation of that great central truth, "The gospel of Christ . . . . the power of God unto salvation to every one that believeth". Any of the other great scriptural subjects which are of universal interest to humanity, such as physical health, morality, intellectual growth and advancement, humanitarian undertakings, all present a tremendous appeal, and it is a real problem to keep them in the secondary place where they belong, giving the first and greatest, and central place to the reality of sin and the need of Christ's atoning sacrifice. With the Apostle Paul we would say, "I am determined not to know anything among you, save Jesus Christ and Him crucified." Our Saviour, Himself, demonstrated plainly the way to use these humanitarian appeals for the betterment of the needy world without putting them in the place of evangelical regeneration by the Cross. Our problem is to follow His wonderful example, using humanitarian work only as ways and means towards bringing the needy into a knowledge of the Saviour.

SOME PROBLEMS

The great majority of our rural mission schools are being cut off, either because of the presence of the better equipped Government Schools or because of lack of funds to keep them going. Our problem is to find out what is to take the place of these schools in the rural districts to give us preaching centers and thus to become the nucleus of evangelical congregations and village churches. The village school has truly been the "mother" of the church in the Valley of the Nile.

Another problem is presented to us in the fact that with the increase of Government Schools in Egypt the reading public has been greatly enlarged. The need for good reading matter is a very real one. This need presents to us missionaries a glorious opportunity which as yet we have not been able to grasp in any very large way. To meet the need it will be necessary to have some consecrated missionaries with talent and equipment set free from other lines of work so as to be able to give their whole time and energy to the production of literature in co-operation with fellow Egyptians of like attainments. We hope this need will be met speedily. Our Literature Committee is feeling the burden of this responsibility which we see in this ever widening opportunity.

Another problem is how to meet the national aspirations of our present-day Egyptians. Islamic loyality is being substituted by national loyalty and there is coming a great change in the general outlook. Our problem is how to meet this changing outlook. It has its advantages and it also has its dangers. Religious beliefs are being done away with, fanaticism is declining, western secular civilization is having, perhaps, an influence not

any too good. We missionaries feel that we are living in a very significant age. To be divinely led is *our need* as missionaries.

Attending this problem is the problem of inspiring our younger Egyptians towards the expression of their own national aspirations in a real service for their country. There exist in Egypt, and that in our own church of the Synod of the Nile, groups of people of wealth and means who could well finance all the work carried on if they would only be brought to see the need. In fact, several very beautiful pieces of work are being done by wealthy Egyptians, but we would like to see much more. Worldliness is our great menace in Egypt just as it is in America and before we know it, our young men and women are drawn into the vortex of the world of fashion and sport making them forget that there is anything better. We much bemoan this fact and need to face it as a problem. On the other hand we thank God for the many young Egyptians, untrammeled by the temptations of wealth, who are willing to give themselves to different forms of Christian service such as the ministry, the teaching profession, the lay evangelistic work as conducted by lay evangelists and Bible-women, the profession of medicine and nursing. But here again, we have the problem of getting enough workers to meet the needs of Egypt. The demand of the times is for better trained workers, also. The need is for workers with consecration enough to go out into the isolated and lonely rural districts. One of our Cairo missionaries said to me the other day that he gave much credit to the class of fine young men, Assiut College men, who had just graduated from the Theological Seminary this year, every one of whom was willing to undertake work out in the rural districts away from everything that would please and entertain, out among the submerged classes. the fellahin (peasants) who, generally speaking are ignorant and uncouth. May God give them power to work His wonders in the midst of a needy people!

There is always the problem of unmet needs in the rural communities, even needs which in our busy lives we have not even taken time to think through so as to use them in making contacts for evangelism. The rapidly vanishing mission rural school is not the only way to meet the needs of these village people and to get into touch with them in vital ways. Our problem is to find out the new ways. The present day new missionary has a fascinating task before him or her in setting out to find new ways to meet these needs.

The extreme poverty of the rural population of Egypt, the great majority of the inhabitants of the land, presents a problem, and especially so because of the financial depression and the economic condition in Egypt.

We feel it keenly when the needy sick come to the doors of our Hospitals and we cannot even take them in for the simple reason that there is no money to buy the necessary medicine and food to care for them and so the lame and the halt and the sick and the dying who want the loving tender care which they know they always get in the mission hospital, have to be turned away. That means

that a soul has lost the opportunity of hearing about the way of salvation through our Lord and Saviour Jesus Christ. How we wish we could open in every town and hamlet here in Egypt a free dispensary and Child Welfare Center where the sick would be given the needed attention and the sin-sick could hear about Christ the Saviour. Here again comes in the problem of the need for trained and consecrated workers for doing this sort of work. The door is wide open in every village and town in Egypt and the need is, indeed, great.

The condition of women under Islam has never ceased to be a problem, especially in the rural regions. Also the problem of the convert from Islam is ever existing. The hundreds of Copts who become Moslems annually find it an easy matter, made so by the Moslem religious law of the land. On the other hand, when a Moslem wishes to become a Christian, every difficulty is put into his or her way and there is no adequate governmental machinery provided in religious law so that a Moslem can turn Christian and keep his legal rights, though there is a clause in the Constitution declaring liberty of religion. The convert from Islam becomes practically an outcast.

Narcotic addiction is one of Egypt's national problems. The last annual report of the Central Narcotics Intelligence Bureau, however, gives encouraging news, especially from the rural districts, partly, perhaps, because of the economic condition of the country, the spending power of even the addict is limited.

PROGRESS

A Magic-Lantern and a good preacher can draw a crowd in any rural center without the attending danger of stirring up trouble as in former years. Less fanaticism on the part of the hearers and Christian tact on the part of the preacher presents its opportunity. This, we count, a big step towards progress.

Progress is shown in the ever increasing interest which the Synod of the Nile takes in Moslem evangelism. Perhaps, even yet, there is not the free and open interest which we more aggressive westerners would like to see. The element of fear always enters in at this point. We need a great and mighty outpouring of the Holy Spirit to make bold preachers out of many timid Peters here in Egypt.

We glory in the fact that our Assiut College young men who complete the Theological Seminary Course, willingly go out as village preachers away from the attractive centers. This is not always and easy thing to do and is much in contrast to what young men in other professions are willing to do. For example, it is the rare young man in the medical profession who is willing to leave the larger centers, although his services would be much appreciated and are much needed out in the rural districts. However, some commendable instances are known of young medical men who, on their own initiative, have taken up their work out in a village. These instances give us hope that there is progress in this desire to serve others.

An increase in the spirit of evangelism in young men and women in Egypt shows progress for which we are truly thankful. The Vacation Bible School effort has caught the imagination of the young men and

women of our Higher Educational Institutions. "Witness Week" is another popular effort and has a promising future if properly conducted.

The fact that in these days of increased educational advantages, more people can read, shows progress. This opens wide doors for the establishing of Bible Study Classes, and in the house to house visitation a much wider work can be done because of the possibility of putting into the hands of a woman who can read, a book, a magazine, a leaflet, and this "Silent-Preacher" may be able to reach the needy soul better than any other.

More interest in Health Subjects on the part of the general public in Egypt shows progress. We hope for the creation of a "Health Sense". There are many contributing causes to progress along this line, such as, the regular health lessons in the mission schools and higher institutions of learning, the health lessons prepared by the W. C. T. U., the S. P. C. K. (Society for the Propagation of Christian Knowledge), the Extension Department of the American University, the Ministry of Public Health of the Egyptian Government aided and inspired by the Rockerfeller Foundation Institute which has been doing a fine piece of work in connection with some very interesting demonstrations of "how to clean up an Egyptian village", near Cairo. Our mission doctors and nurses have contributed much to this effort, more than will ever be known. Government Hospitals, especially the Ophthalmic Hospitals, have done much to bring Egypt along the way of better health and better eyes. There is progress although there is yet a long way to go.

We note progress in the fact that more educated Egyptians are anxious to learn trades instead of aspiring to government service. There has also been well begun a more intensive study of the possibilities of Egypt along the line of her Agricultural resources. The Agricultural Department of our own Assiut College is well to the front in this effort.

Better roads and increased means of communication by motor cars and motor buses show progress and throw open a door of entrance into hundreds and hundreds of rural communities formerly quite isolated, the only way to get to them being by camel or donkey. Think what a challenge this is to the Christian missionary and Egyptian evangelistic worker. Instead of recalling missionaries and cutting down the force of Egyptian workers, it would seem that the call of these increasing opportunities is for advance.

There is progress manifested in the fact that the Government is not in direct opposition to the imparting of Christian teaching wherever it can be carried on without arousing opposition, and we hope that the day will soon come when men and women of full age will be allowed to follow the dictates of their conscience in religious matters.

We note progress in the fact that there is a growing feeling among Christian groups in Egypt that the Egyptian Christian Church needs to study out some way to apply the Christian Gospel to economic problems.

There is a growing demand, es-

pecially among the better educated young men to be relieved of some of the old fashioned restrictions governing engagements and marriages. This will call for a fuller social life and presents its own problems even though it looks like progress. The Y. M. C. A., the Y. W. C. A., the Christian Endeavor Societies, all have been rather aggressive in fostering these ideas and we hope for the sort of an outcome which will help to solve many of the difficult social problems here in Egypt.

Our Responsibility

By Mrs. J. A. McArthur, Sargodha, India.

THE people of India are very religious. Nearly every group of people of whatever religion has its worshipping place. If the Mohammedan cannot have a brick and mortar mosque, or even an earthen one, he neatly plasters a bit of ground with mud, makes tiny pinnacles on the side toward Mecca and here says his prayers. The Hindu may not have a meeting place, but he has his own household gods that he worships in the proper time and manner. The Chuhra, too, has his mud idol, Bale Shah.

The Indian's religion permeates everything. The name of God is often upon his lips, though it be a mere form. When a Mohammedan picks up a child he says, "Bismillah", an abbreviation of their saying, "In the name of God, the Merciful, the Compassionate." When he begins to count instead of saying, "One, two, three", he says, "Barkat (that is "Blessing"), two, three."

IS CHRIST NEEDED?

The present day sees many changes in India, great advancement along many lines, but the religions of India do not change. There may be new sects and cults, some things may be glossed over, or extreme practices may be modified as a concession to modern ideas, but at heart the religions are what they always were. Whether it be Hinduism, Mohammedanism or any other *ism,* none gives freedom from the power or the consequences of sin.

ARE THERE SOME PEOPLE FREED?

Many of our people have come from the Chuhras who were worshippers of Bale Shah. The mud idol erected in his honor was a common sight a generation ago, but so many of them have become Christians that now we know of but one idol in North Sargodha District. In a meeting in a village not long since, the missionary made some reference to their former belief, and a grey-haired man said, "I have heard of Bale Shah from my father and grandfather, but I never saw one." Having given up this idolatry the Lord has a chance to lead them on in many ways.

HAS CHRIST RIGHT OF WAY?

We know of no village where He has the right of way altogether, but where He is honored and worshipped much progress has been made. We came one day to a village to which we had not been able to send word that we were coming. Everyone was

away except an old man, now too old to work. He slipped on his shoes, picked up his staff and went to call the others. They soon came, seated themselves on a mat they spread at our feet, and commenced the service. The singing was an important thing and all from the white-haired grandfather to the tiny tots seemed to sing with all their hearts.

This village is so far away it gets little attention either from the missionaries or from the Indian pastor, but there is a Christian in the village who can read and he conducts services. He takes out his Bible and Psalm book carefully wrapped up and reads and instructs the others. He had the children stand up and recite for us what they had learned—verses, catechism questions, and apostle's creed. In speaking of the little instruction they receive he said, "Never mind. If you will send us a copy of a Bible course that would be good to follow, we will follow it and do the best we can for ourselves."

While the service was in progress the Mohammedans gathered and listened quietly to all that was said. In this village no one calls these people Chuhras, though they were once that. The change in their lives commands the respect that gives them the new name "Christian" in the mouths of all who speak of them.

In some of the village services praise occupies a prominent place. With a drum or cymbals or a big pair of tongs to help keep time they sing with enthusiasm. When we sing in our Punjab villages we do not "Sing the first two and the last verse, only", but we sing right through the chosen portion, though that portion may have ten or twelve verses with each line repeated, and the first verse, used as a chorus, repeated between each two verses. One song, with all its repetitions, sung in a recent village service must have lasted twenty minutes, but at the end of it they were ready for another. Look up the Bible references to praise and see what they receive who give so large a place to this form of worship.

HOPE AND FAITH

Some cannot answer all questions as to their faith, but that does not deny the reality of the faith. One was asking an illiterate old woman about the way of salvation. She was able to give so few answers that the questioner said, "Mother, some day we will have to stand in the presence of the Lord Jesus. What will you answer then, since you know so little?" She said, "I will answer, 'Lord, my trust is in thee.'" Is that not, after all, *the* thing that matters, —faith in Him?

This faith of the Christians has its effect on others. Not willing to give up their rights in their own religions they want to obtain benefits from Christ as well. A Mohammedan woman said to us recently, "We believe on Jesus Christ. He is our prophet, too. We always quarrel with the Mirzais who says he did not die. We believe on Jesus Christ." She listened very responsively to all we said, but at the same time was keeping the fast of Ramazan, reading prayers, and doing all the good works she knew to obtain merit through Mohammedanism. She is not alone in this. This Name, for so long unknown to many, despised by others, is now held in great respect

by multitudes who are not yet willing to give up all to follow Him.

AWAKENING OF OPPOSITION

One day in talking with a young girl we asked her who she was, meaning, "What is your religion?" She answered, "I belong to the sect that disputes with Christians." She very aptly described them. The antagonism aroused in the hearts of some who did not want to accept Jesus Christ led to the forming of this sect, whose excuse for existence is to destroy the faith of the Christians.

THE POWER OF PRAYER

Though the horizon of their prayers is not large the Christians often speak of having prayed for some one who was ill or for a sick buffalo and how their prayers were answered. A thank offering is often brought because of the answered prayer.

This belief in the power of the Christians' prayer is not confined to the Christians. A Mohammedan woman once told a missionary she wanted to read the gospel with her. At every visit she read faithfully till she finished the gospel of Luke. The missionary asked her what she would like to read next. Would she read Acts? "No, I do not want any more of the New Testament." "You will want to read on in Acts, anyway," said the missionary, "just to see what happened next, to get the rest of the story.' " "No," was the reply, "I had often heard of the gospel and wanted to know for myself what it said. Now I know, so want no more. I shall be glad to have you keep on coming, but I do not want any more of the gospel." "This is what I will do", said the missionary, "I will not keep on coming since you do not care to hear, but whenever I think of you and whenever I pass this way I will pray for you." "Oh, no, no," the other seized her arm in terror, "do not pray for me. I do not want to believe. I mean to follow Mohammed wherever he leads, be it to hell itself. I do not intend to believe on Jesus, so please do not pray for me." Even into this darkened heart had come a realization of the power of prayer offered in the name of Christ.

When we were making out a program for visiting villages a pastor's wife said, "Some day while you are here I want to take you to see the zaildar's wife in the village of ——. She wants to see you." So we went and were given a hearty welcome, and all work was laid aside for our sakes. We took turns speaking, giving very plain gospel messages which were listened to without objection of any kind. When asked if we should sing something, one of them answered,

A GROUP OF WOMEN OF INDIA

The woman in the center dressed in white is the one who sang "Teach me Thy way O Lord".

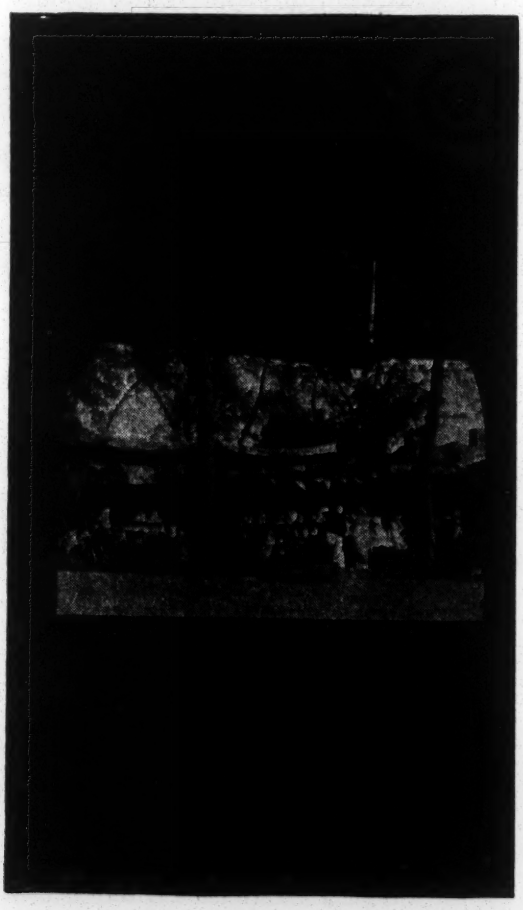
Cut furnished from Mrs. George Moore Memorial Fund.

"Sing, *Ai Khudawand, apna rah.*" "Where did you hear that?" "You taught it to us several years ago." Then was confirmed the recollection of one of the missionaries that she had visited that village five or six

years before. So we sang, a number of the Mohammedan women joining with us, a part of Psalm 86, "Teach me thy way, O Lord, I will walk in thy truth. Unite my heart to fear thy name." After this they listened in reverent silence while we prayed in the name of Christ that there might come into their hearts the light and liberty of the gospel of Jesus Christ.

PROGRESS

Great progress has been made in the breaking down of prejudice not only against the name of Christ, but also against the worshipping place. Not long since in one place invitations were issued to non-Christian women to come to the church to hear a religious lecture. It was a new venture and a good deal of an experiment, but proved successful. Not only did the women, rich as well as poor, crowd in and fill up the church, but they listened without objection to a clear presentation of the gospel. Later a bigoted leader of one of the non-Christian sects said to the Christian pastor, "We never know what you Christians are going to do next. You are always developing a new method, making a fresh advance. Here is your mission hospital where the women are greatly drawn to the teaching about Jesus Christ, and now you ask our women to come to your church. They do so and some ladies stand up and tell them they should give their hearts to Jesus Christ." The fear that was in the heart of this old man is a great hope in ours, that some of these women have given their hearts to Jesus, though not as yet confessing this openly.



THESE WOMEN LISTENED NOT ONLY TO TALKS ON HEALTH BUT ALSO TO TALKS ON SALVATION THROUGH CHRIST.

Cut furnished from Mrs. George Moore Memorial Fund.

THE UNFINISHED TASK

Much remains to be done, in each life, in each village. Of whom of us is it true that little remains to be done in our spiritual lives? But aside from what needs to be done for those whose feet are already set in the way of life there is the great mass outside. Some have heard till their hearts are hardened, for they have deliberately rejected. Perhaps nothing more can be done for them. Others are in the valley of decision. More time and prayer on our part may bring them out. Others have heard so seldom or so inadequately that they do not yet understand. Our duty toward them is plain. Then there is the great

A COMPANY OF CHRISTIANS GATHERED TO ORDAIN AN ELDER AND TO BID FAREWELL TO DEPARTING MISSIONARIES

Cut furnished from Mrs. George Moore Memorial Fund.

number who have never heard. Here in our own mission are millions out of Christ. How many of them are without any knowledge of Him we do not know.

We have estimated the field here by presbyteries. If every Christian within the bounds of Gujranwala Presbytery would become a soul-winner, each one would need to win 17 others to Christ; in Sialkot Presbytery each one would need to win 28; in Lyallpur 69; in Gurdaspur 101; in Sargodha 128; while in Rawalpindi, the great Mohammedan part of our field, each one would need to win 1551; and in Mianwali, in the Synod's Home Mission field, each one would need to bring 2332, if all became Christians.

How many of us who read this have on our list 17 names of those whom we are trying by prayer and effort to win to Christ? If not that many, what of such numbers as 1551 or 2332?

Christ is a great blessing to those to whom He has come. What of those to whom He has had no chance to come? Whose is the work and privilege of making in the deserts a highway for our God? What greater privilege could we have? Do we not all want to share in this?

PRAYER

"Father of all nations, we bring to Thee our thanksgiving for the Church of India. For India's great, yearning heart and for the restlessness that draws her people for satisfaction to the Christ; for the first converts in every field; for succeeding generations of Christians; for the growing strength and numbers of those who are called by Thy name.

Strengthen its members for the long arduous battle which must be fought against old and ingrained habits of thought and act which tend to cling. May they not stop with the mere language of Christian faith and experience, but grip the very mind and heart of the Christian message. *Amen.*"

Leaves from the Casebook of Evangelistic Missions in Omdurman

By Rev. J. Lowrie Anderson, Omdurman, The Sudan.

CHRIST comes to the village in the Sudan! Christ comes to Omdurman! The size of Omdurman, 102,000 inhabitants, forbids terming it a village. Yet the absence of any real civic unity, at least in our Western sense, denies it the description of a city. Rather, a series of villages, differing in no important way from hundreds of little mud villages all over the North Sudan, running along and back from the banks of the Nile —that is Omdurman. In Omdurman the missionaries have been working for some years. To most of the villages of the Sudan, Christ has not yet come. So for our purpose we have selected a few cases from the casebook of evangelistic missions in Omdurman, illustrating something of what it is meaning for Christ to come to the village.

CASE NUMBER ONE, THE YOUNG INTERPRETER

Day after day, week after week, through heat and dust and filth to every part of Omdurman go the Bible women. Past mud house after mud house that to a stranger look alike, they wend their way, stopping at the houses of their pupils. Once a week for an hour the Bible woman will stay in each of these houses, making friends with women, teaching them to read and write their own language, and instructing them in the Bible. Superintending the Bible studies, taking her turn in the teaching, seeking above all to lead her pupils to Christ, the lady missionary goes with the Bible women each day into countless homes to witness for Christ.

A few years ago, a young well educated Moslem man, an Army interpreter, came to the lady missionary asking that his wife be given lessons in reading and writing.

"But", he added, "I do not want you to read to or teach her from the Bible."

"I am very sorry", returned the missionary, "We cannot teach your wife on those conditions. So important do we consider the Bible lessons that we teach no one whom we cannot at the same time teach the Bible and tell about Jesus."

Torn between love for his wife for whom he desired an education, and a hatred for Christianity, the interpreter at last consented to have his wife take lessons. To guard against any dangerous teaching, and no doubt out of curiosity as well, he would often sit in the next room and listen to the Bible woman as she told his wife the Bible stories. In spite of himself he became interested. He asked for a New Testament and began to study it for himself. At first occasionally, then regularly, he dropped into the home of an ordained missionary to discuss with him the Bible, the character and claims of Jesus Christ, the difficulties and encouragements of the Christian life. One evening he told the missionary that he and his wife were ready to follow Christ and that they desired baptism.

To become a Christian meant more

to this young interpreter than being baptized and changing his name. (He took the name "Timothy"). It meant dedicating all his powers to Christ, and finding in Christ new springs of power for his life. With patience and courage he faced the persecution of friends, relatives and colleagues in the Army. In a new and fuller sense he found himself an interpreter—of life to ones who did not understand. In Omdurman he gathered some Moslem boys together every Sabbath for a Sabbath School. He told his colleagues about Christ, and the new life he had found in Him, gave them gospels and sought to lead them to Him. No mocking or opposition could stop him. So fervent was he in his evangelism that some persons complained to the Governor General, the late Sir Lee Stack, that Timothy in his zeal was bothering his associates in their work.

"What!" exclaimed that official. "A Christian bothers a Moslem in the Sudan? About time, I think. Out on you, men. Doesn't your old Moslem muezzin waken me every morning at a heathenish hour with his call to prayer? Let Timothy be."

Today in one of the most crowded and fanatical centers in Egypt, Timothy works as an evangelist in a mission hospital, telling the patients daily what Christ has done for him. Like Andrew he had the privilege of leading his brothers to Christ, both of whom are now in Christian service in the Sudan, one a teacher in a mission school, the other a pastor at Wad Medani. The latter on baptism took the name "Paul", and now Timothy and Paul are re-united in their common love for Christ and His for them.

CASE NUMBER TWO, BY ORGAN AND STERIOPTICON

To the little boy watching there was something exceeding strange in seeing a man carrying a polished box through the market place and down a main street of Omdurman. To run after him and shout "What do you have in the box?" was the only natural thing to do.

"This box contains music. When the lady strikes it beautiful music comes forth."

So Ibriheem followed to the Sabbath School to see and hear this wonderful box that gave forth music when it was struck. Off and on all that year he went, hearing strange stories, singing strange songs, and carrying home little colored pictures. The next year the family moved from Omdurman, and Ibriheem all but forgot about the Sabbath School, the musical box, the stories, although he treasured the bright picture cards he had received.

"You are lucky to be here visiting tonight" Ibriheem's cousin, who lives in Omdurman, informed him. "There is to be a free "Seenema", (cinema) at the American Mission School. You come with me."

That night as the boys pushed their way through the school gate Ibriheem came with them. It was a temperance lecture illustrating, by lantern slides, the effects of drink. As Ibriheem saw the pictures come and go, as he looked at the happy faces about him, there came a great longing to enter the American Mission School. Years before he had had some schooling, but he was sixteen now. Somewhere he had heard that the mission schools took in, free of charge, pupils too

poor to pay. As he returned home from the lantern lecture, and before he retired that night he decided to try to enter the American School the next day.

Twice he walked up to the school gate, note in hand requesting admittance. Twice, his courage failing, he walked away. The third time he saw the janitor, gave him the note to hand to the Headmaster, and joy of all joys he was admitted to the school.

From the first he has shown himself a diligent pupil. Especially does he love the daily Bible lesson. He memorizes long passages of Scripture and drinks in Bible truths. Other boys ridicule him, but he does not care. Once a week he brings a mission evangelist to his home to give him Bible lessons. Twice a week he comes to the home of the missionary to learn more about Jesus Christ and His way of life. To the missionary and the evangelist as well as to a few intimate friends he has acknowledged his purpose to become a Christian and to be baptized when he is of age. He hopes even to be a Christian evangelist. Right now the missionary is studying with him the gospel of John, and rarely has he seen such eagerness or such quick grasp of spiritual truth.

This case is not yet finished. Progress has been satisfactory but persecutions and temptations of every sort lie in the way*. The prescription suggested is Friendship, Instruction, Prayer.

(*) Since the above words were written, Ibriheem's uncle, with whom he stayed, discovered in his room a New Testament, and calling in Ibriheem, asked for an explanation of the presence of the Christian book, and for a statement of his faith. When Ibriheem stood firm, his uncle cursed him, and told him to leave the house never to return.

CASE NUMBER THREE, THE SHEIKH OF THE SHOE MARKET

"Peace upon you!" Following the thom-thom-thom of the native drum, the missionary had arrived at the large open courtyard and was advancing hesitantly through the moonlit entrance speaking out his salutations tentatively.

"And on you be peace! Welcome!" Chorused the seated group heartily.

"I am from the American Mission, and I heard your drums beating, and would like to come in, if you have no objections."

"No objections at all. We feel honored. Sit down! Here!" and a mat prayer rug was spread upon the ground, and on it sat the missionary. For two hours he stayed, answering questions about his country, his national customs, his religion, and seeking to share with this group his Christ.

For intelligence, courtesy and interest in religion one man stood out above the rest. The missionary rejoiced to receive an invitation to his house. Since that time he and this man—a shoe merchant and the sheikh (responsible head) of the shoe bazaar in Omdurman—have exchanged many visits. Already the shoe merchant has read the gospels of Matthew, Luke and John and in turn has given the missionary books of Islamic theology. Wherever they meet, in the shop, in the home, in the missionary's house the conversation swings round to talks about life and religion and Jesus Christ. The

sheikh is anxious to win the missionary to Islam; the missionary seeks to lead the sheikh to a knowledge of Christ as friend and saviour. Each has attended a religious service of the other.

What the future of this case will be, God only knows. The prescription here, as in countless similar cases must be Much Teaching, Much Love, Much Patience, Much Prayer.

CASES THAT MIGHT BE BUT ARE NOT:

THE BEDOUIN

Through the streets of Omdurman strides a tall dark man. The robe thrown loosely around his shoulders covers his body but still reveals strong muscular arms. Above the elbow on the left arm he wears a leather armlet, and in that armlet a knife. His beard is straggling and unkempt, his clothes untouched by water. His whole body is dirty, for he comes from the desert where water is ever precious. He is a Bedouin. For two or three weeks he has been driving his flocks of camels or sheep or goats to sell them in Omdurman. In Omdurman he will stay until he receives a good price for his produce, then return to the wilderness again, carrying stores of sugar and salt and tea, yards of cotton goods, some gaudy baubles, and the rest of his money converted into gold and silver jewelry for his womenfolk.

In the market place the missionary passes the desert Arab. Their eyes meet, they exchange salutations, but that is all. He speaks a different language—the Arabic of the wilderness—and the missionary cannot "get across" to him the message about Christ. After a short stay this son of the desert will return to the wool-tent, back to his bitter fight against the elements, back to his nomad village where no missionary yet has followed him. To his village Christ has never come.

THE TRADERS

Down to the river bank the missionary bicycles. For miles the bank in one long wharf where loads of wood and dates, hay and fresh grass, vegetables and dom nuts, rattan, sandstone, charcoal are piled each near its own special market-place. He talks to the various boatmen. Some come from nearby towns, others from distances of a month to six weeks' travel. To some his talk was intelligible, to others gibberish. He heard of hundreds of villages up and down the Nile from whence came crops of dates or hay or wood to market in Omdurman. He heard, and his heart was sad. For to those villages along the Nile Christ has not yet come!

THE LABORERS

"Puff-puff-puff", roared the gigantic steam shovel as it travelled across the plain digging a channel deep and wide and piling the dirt far off on either side. His smaller brothers and sisters dug the smaller ditches that ran from this great central canal. Far away tremendous derricks placed huge granite slabs one above the other to raise a wall to dam the mighty Nile. Then one day a blast of dynamite, and the water roared through sluice gates, rushed down the canal, and out the irrigation ditches to bring life to thousands of acres of desert. All over the plain, between fields of cotton and Kaffir corn, sprang up little villages where no man before had lived. Today from

a central radius to every section of this reclaimed land go motor bus and truck to these small villages. But in the motor bus or truck no missionary or evangelist travels. To these hundreds of villages on the plain, Christ has not come—yet!

How shall these hear without a preacher? How shall they preach except they be sent? How shall Christ come to these villages of the Sudan unless you and I pray and send Him there?

"I Was Sick--"

By J. S. Maxwell, M. D., Sayo, Ethiopia.

NOT long ago there was entered in the Sayo Surgical Record book this item, in part, "Anesthetist, Blair (being Miss Isabel). Assistant Surgeon, McKibben (Miss E. M. McKibben, R. N.) . . ."

And the patient? Oh, he was "hurt" he told me. That was safely true. He had fallen out of a high tree. He had seven broken bones, some comminuted (ground up into more or less fine pieces), and two compounded through the skin, one dislocation of the lower jaw, the lower lip cut cleanly through, lower front teeth bashed in, shock, bruises all over and considerable loss of blood. And the next day after I got him, gas gangrene showed itself and we hurriedly had to amputate this wage-earning Oromo's (Galla) good right arm near the shoulder to save his life. We had no serums for treatment of this infection. Few serums will keep here until we get our ice machine. This patient also developed a purulent cystitis. And, after as gallant a fight as I ever saw, he finally died of lockjaw because we had not enough of the serum, potent here, which might have saved him—also because it was the second case of tetanus I had seen in the Tropics and was caught napping. A heart-breaker to lose but he had heard a little of the Gospel and seemed really to grasp and accept as much as he could. So that case is not written off a total loss for we are medical missionaries, not ordinary pill slingers bucking stiff competition at home where we would be very questionably needed at all. Our medical part was not so smart. The missionary part was rapidly sealed by God with a quick "promotion" for that tired worker.

Last Tuesday two patients came in very tired from a three day's trek from here. They had been ailing for over 20 years. My Ethiopian assistant told them that they were not to come until Thursday when we gave the special injections they seemed to him to want. So they came on Wednesday because these two patients "Did not want injections but wanted treatments for 'biting of the stomach' on Monday!" I cannot make sense out of it myself but these are their exact words, and typical Oromo reasoning.

A CURE FOR THE "EVIL EYE"

A man consulted me very privately for—"the evil eye". He said a man "put it on him" some weeks ago and he had heard that I had medicine

which would take it away. Now, how would you treat that patient? Speak up all, for it is no medical case as far as I can find out by careful examination. But it is very clearly a medical missionary's case. And so I told the patient that I most assuredly did have a fine cure. I have cured many. And if that be casting out demons, as I believe it is in part, then medical missionaries do it often. Many have returned voluntarily to tell me that I had succeeded in curing them of the "evil eye". My treatment is this: They are to take certain tonic pills three times each day. But especially they must pray to Jesus every morning before they arise and also every night before sleeping. And then I psycho-analyze them also. Why the pills? Do you not think mind has some part here as well as matter?

WITCH DOCTORS

Some thirty years ago in this land there is said to have been an epidemic having symptoms of insanity and many died. "After that the Oromos started to worship the conjurers, Satan, and witch doctors." This is possible, but hardly likely. More likely they merely changed the names or form of an age old custom. There is nothing new about wizards, witch doctors, etc., by whatever name we call them. Even if we say "reader" or "medium" as we do in the U. S. A. But at that time (about 1900), in Oromo land, things changed markedly. There is small doubt of that. At first they used a native coarsely woven blanket smeared over with a foul paste to keep out the wind. Then cloth made on machines was imported. Three miles from our mission there are now the rotting remnants of a place, oval in shape, dotted out by fine tall cactus trees. They grow 80 feet high out here. It is the place where a witch doctor lived who died a few years ago. Before he came into his father's trade, he used to come to the mission to church. Not all who hear are won to Christ. He heard a good deal about the way, this victim of pride did, and before his death he prophesied that he would rise again. "Jesus," he said, "stayed three days dead and then rose. I will show that I am stronger than he and will rise after nine days." His children were of course forbidden to bury him. He was not chancing rising through two or three feet of solid earth. But, sad to say, before the stated nine days were up some doubting relatives unable to stand it longer, wrecked the experiment.

Just this month the biggest medicine man of these immediate parts, whose drum we used to hear even as we tried to sleep in the middle of the night, died. On his death bed he called his children and made them a charge perhaps never before heard in this land where the medicine man invariably wants his son to follow his trade. He said, "I die. I have made many mistakes. Let none of you follow in this." This particular man had been my patient and had heard the Truth in my clinic as well as in Dr. Gilmore's and in Dr. Lambie's.

Progress then—the Lord marches on. But the fight is not yet won. Because there is large money in it I notice we still hear the drum.

The native of even backward countries has native, shrewd wit. The Lord blessed him with that. Then comes the devil and deceives him—

and he is lost. Years ago one of the most terrible diseases of all Africa in its ravages far and wide, hit this country. It is very contagious. The Oromo then knew enough to isolate these patients and they made them sit by the river and folks threw their food to them as they did to the leper of the Old Testament times. But remember these people—the Oromos at least—had no Bible then. But now the "careless Ethiopian" does not isolate this disease and it has infected about sixty per cent of the population and it kills off their children in an alarming way. How hard are the devil's wages. Really if the medical missionary had not come into more than one African tribe when he did, one cannot see, medically, how they could be extant today. But the medicines we carry combat this dread disease marvelously and the gospel we tell, cures his heart of the sin which leads him into this sickness. The devil has devices; but God has men and POWER.

I told another patient to come every day for injections as it would do no good to miss many days. He said, "Ishi" which means "I hear." But he did not do it. I told him again. Same result. And that man finally died—of "Ishitis". This country should be called "Ishiopia".

MEDICINE AT LAST

Last month Mr. H. B. Gephardt in our mission at Doleib Hill succeeded in getting to us some desperately needed medical supplies, canoed up all the way to Gambela—the river port nearest to Sayo from whence we portered things up onto our 6000 feet mountain range to Sayo. It was quite a feat really for the river was then infested with warring tribes and only a day before these men got through, the mail had been robbed and several men killed. But Gephardt has such a hold on those Shulluks and Anuaks and Nuers among whom he has worked that they would do nearly anything for him. He of course did not know of the war when he started them off, for Doleib Hill is over 300 miles from that war. And those drugs literally saved lives when they got here. We had waited just 12 months for them. Ordinarily when the river runs nearly dry and steamers must cease from October until about May, we at Sayo are shut off from the rest of the world entirely as far as freight is concerned. We can get mail and small parcel post packages. Sayo we find is not near to either Pittsburgh or Chicago. It is some 11,000 miles away off in the very heart of Central Africa.

THE RECORD

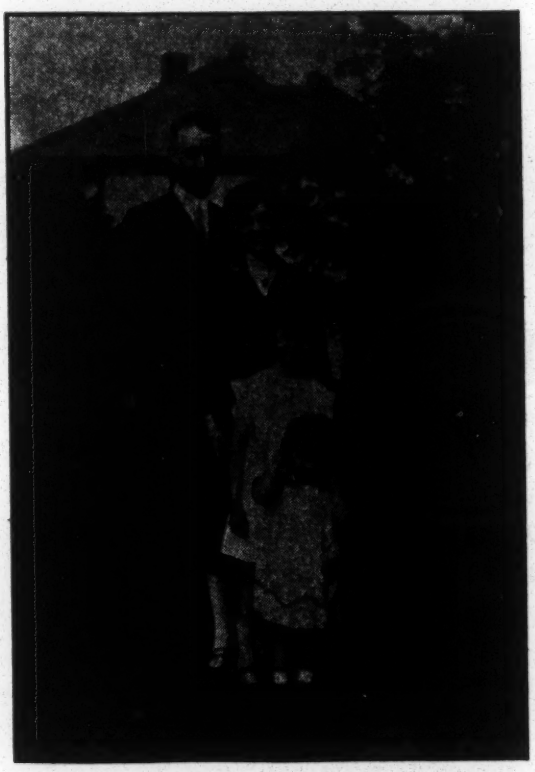
The other day there was a baby brought in to our clinic by its father. It weighed four and one half pounds at seven weeks of age. Its mother had been dead for four weeks. It was covered against the cold—not by an eiderdown comfy or even a clean white cotton blanket, but—only by the corner of its father's wretched and filthy, single rag covering. That father looked poor enough. The baby seemed plenty in need of feeding and care. Who can say God is not ever-caring. For an ordinary heathen father as this one was, on the death of the mother expects the tiny baby to die—in some places they save time and labor of grave digging by burying the infant alive

in the same grave with the mother for 100 per cent die anyway, once the mother with her life saving milk is denied them.

The M. D. prescribed the formula. Miss McKibben, R. N., worked it out and bathed and nursed the little tike over the worst part. Mrs. Buchanan bought milk for it. And it lives today. Some day on the great books will be read off its name—opposite, I believe, to the name of Miss E. McKibben, R. N. For she gave hours of labor over this smouldering life. I never see a nurse out here carefully watching over a wee flicker of life in a tiny life of a miserable, and humble heathen baby but what it reminds me of Jesus' care over the smouldering flax lest it snuff out. Some day, doubtless, this little girl will come and be in Miss Blair's school and there learn of that Saviour Who saved Moses and her and she will be entered in His Book of Life. We all had a part in that! O, perhaps that statement does not thrill you. But I somehow can never escape the belief that your part at home is greatest of all—except His part. Out here we sometimes get professional. Misery and stark need haunt us and camps literally on our doorstep from sun-up until we sleep—and even in our dreams. We must harden up a little. We cannot possibly care for *all* of this shocking need. I estimated around 100 patients who had to be turned down while we waited that year on those drugs. We had a few drugs left from Dr. Gilmore's time, and with them we carried on as best we could.

"PRAY FOR US"

You folks at home in your faithful, daily intercession are getting for us just exactly what we need most—PRAYER SUPPORT. Given that I will carry on any clinic with what I find at hand. At least I have done just that for eleven years. I may yell for drugs, as it is my job to use them, but I am quite sensible to their limitations and the perfectly illimitable resources of prayer.



DR. J. M. McCLEERY AND FAMILY
Cut furnished from Mrs. George Moore Memorial Fund.

Am sending along a picture which should tell a better story than all these words above. I use the picture without permission. But I know my man. It is the picture of a marvelously fine family. All are smiling and happy. And well they might be. Daddy has been sick for over eight years and now he is home again nearly well. But back of those adult smiles are hearts which will break

anew when they read appeals from Africa's needy blacks. For they lost their health for those blacks and although they had dedicated their lives to them they were forced home in a few short months by the terrible sicknesses of the black man's swamps. Are you, oh brother of the black man out of Christ, made of "sterner stuff?" Your heart won't come near to breaking, will it?—over the babies e.g. out there in the dripping Amphillo Forest where a whole tribe lives in seclusion. No missionary ever even saw more than a slave of them. This last month I looked afar from a mountain peak, down onto their dank forest—dark as their chances for Salvation. Unless you—

Also no one ever came over and took McCleery's place in a Christlike medical witness to the great Shulluk tribe.

"I was sick, and *ye"*—? Bought a new car?

"THEN"

QUIET HOUR MEDITATION W. G. M. S. CONVENTION, EVERETT, WASH., JUNE 23, 1931

By Miss Gertrude Blair, Seattle, Wash.

THEN they that feared the LORD spake often one to another, and the LORD hearkened and heard and a book of remembrance was written before Him for them that feared the LORD and that thought upon His name.—Malachi 3,16.

Then—When? About 400 B. C., the Jewish remnant having returned from the seventy years captivity in Babylon, under Nehemiah and Ezra.

The word of God coming to Malachi, "My Messenger", revealed startling conditions. The worship of both priest and people was formal and insincere when one would suppose this remnant would be patriotic, self-sacrificing, high-minded Pilgrim Fathers. But they were wavering and doubtful of their own position and the security and the destiny of Israel. Will the Coming One, the anointed Christ come? "Wherein hath God loved us?" "Where is the promise of His coming?" This aloofness was tempting God. "How doth God know?" "Is there knowledge with the Most High?"

Then they called the proud happy, and *now* the cry is, "Assert yourself. The world is for you. Go and take it." *Then* they said, "Who is the Almighty that we should serve Him?" *Now* they say "I'll come out all right, doing the best I can." Evil to him that thinketh evil, *then* 400 B. C. *Now*, "I am conscious of no sin", 1931 A. D.

The priests despised His name, offering polluted and imperfect sacrifices and profaned the sanctuary, *then*. *Now* certain professing Christians speak reverently of Jesus and omit the titles Savior and Lord. Of His inspired word they say it is an outworn book of myths. We must keep up with the times, modern thought, etc. Not knowing that they themselves and their times are described in this same Bible and they

need a better pace if they keep up with it.

"Their words were stout against Jehovah", *then.* "I'll do as I please and take the consequences" is the philosophy of a screen character today. Good for our young people?

Then, "What profit is it to pray?" *Now,* "The laws of the universe are fixed and they will not be changed at your request." What absolute folly to assume to measure the great heart of God with the ruler of a puny shrunken corrupted human intellect, questioning that love that only an infinite sacrifice for his enemies could measure. Then by all these things a handful of stiff-necked Jews were saying practically, "We desire not the knowledge of thy ways." Now we have the infamous declaration of independence of God, from the Russian leaders shocking even to the careless and Godless and selfish world.

Then God's own got together, the minority remnant of the remnant. No doubt they had been saying one to another, "Rivers of waters ran down mine eyes because they kept not Thy laws." "Israel does not enquire of the Lord." They had a prayer meeting and most likely Malachi was there.

As they prayed and confessed and interceded, the Lord adjusted the telescope of prophecy for His messenger. "Look Malachi." Malachi looked and in effect he saw a deep full star brilliant against Israel's darkened heaven. It was the same star that afterward came and stood over Bethlehem. Now we see the same star divided and known to be two stars, and we are between the two. Another telescope has been trained on the first, the telescope of history. The second star is still ahead of us in time. But its beams are shortening and focusing over Jerusalem! And it is more brilliant and more observed than ever before.

Now we have the same speaking together of God's people under many of the same circumstances and they seem to be in the minority still, confessing, interceding, believing.

What are the characteristics of these people described as fearing the Lord? They are they of the childlike hearts, curious, believing, teachable. They are they of the vision of unseen things of the spirit. They are they of the listening ear. The righteous lie down to die with their ears open to Jehovah's alarm clock, the last trump. They are they of the divine viewpoint. It makes a lot of difference from what standpoint an event or object is seen.

"Give me understanding", was the constant passionate prayer of the Psalmist. "Give me understanding and I shall keep they law, that I may know they testimonies, give me understanding and I shall live." "Through thy precepts I get understanding. Therefore I hate every false way."

Understanding has the element of discrimination large. "The word of God is living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart."

Would you read men and their motives, would you read events and times, would you think God's thoughts after Him? Then with all your getting, get saturated with the Bible.

Foreign Correspondence

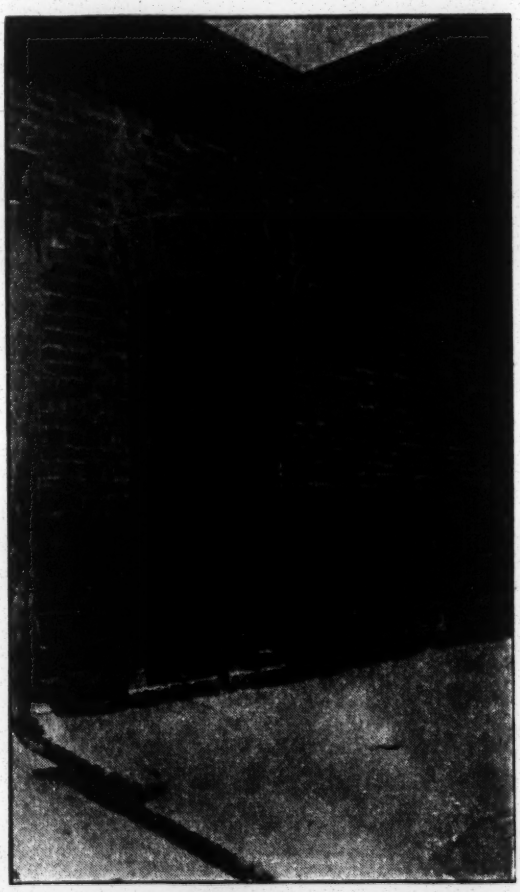
INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor

DARK SHADOWS OF ISLAM

By Miss Janette M. Howland, Jhelum.

If you could go with my Bible woman and me down the little, narrow, dirty alleys of Jhelum, you would find an old piece of gunny sacking or a curtain of reeds hung over every door you passed. It is behind such curtains that one meets the real womanhood of India. It is there that they open their hearts and tell us of the sorrows that fill their lives, for few of them have any real joys to tell about. It is there that one realizes anew what life is without Christ. It is there that one has the priceless privilege of telling them of the Man of Sorrows who is the only One who can bring joy and peace into their hearts.



THE CURTAINED DOOR OF A JHELUM HOUSE

"Behind such curtains one meets the real womanhood of India."

Cut furnished from Mrs. George Moore Memorial Fund.

Not long ago in one of these homes a baby girl was born. When we went in we found several women there and they were all busy cooking something and seemed happy at their work. At first we thought they were rejoicing with the mother over the coming of her little one and were helping to make her comfortable. We soon learned however, that the real source of their joy was a new buffalo calf that had just been born, and they were cooking some kind of mush for the mother buffalo and were thinking of her comforts. But the poor mother of the baby girl was evidently farthest from their thoughts for she was lying on the floor in the corner of an inner room that did not even have a window for any air or light to get in. She was forgotten and uncared for because a fourth daughter had been born when a son was wanted so badly. According to her religion she will not get to heaven without a son.

In another home recently we heard a typical story of sorrow we often hear in the zenanas. A young bride had come to live in the home of her husband. She was very happy as far as Mohammedan women know happiness. One day a widow with four children came asking for work. The wife consulted with her husband and decided that it would be part of their "good works" if they would take this woman as a servant to cook the food, wash the dishes, bring the supplies from the bazaar and do any work that needed to be done around the house, in exchange for which they would give her and her children food. Everything went well for a while and the wife decided to go to her village

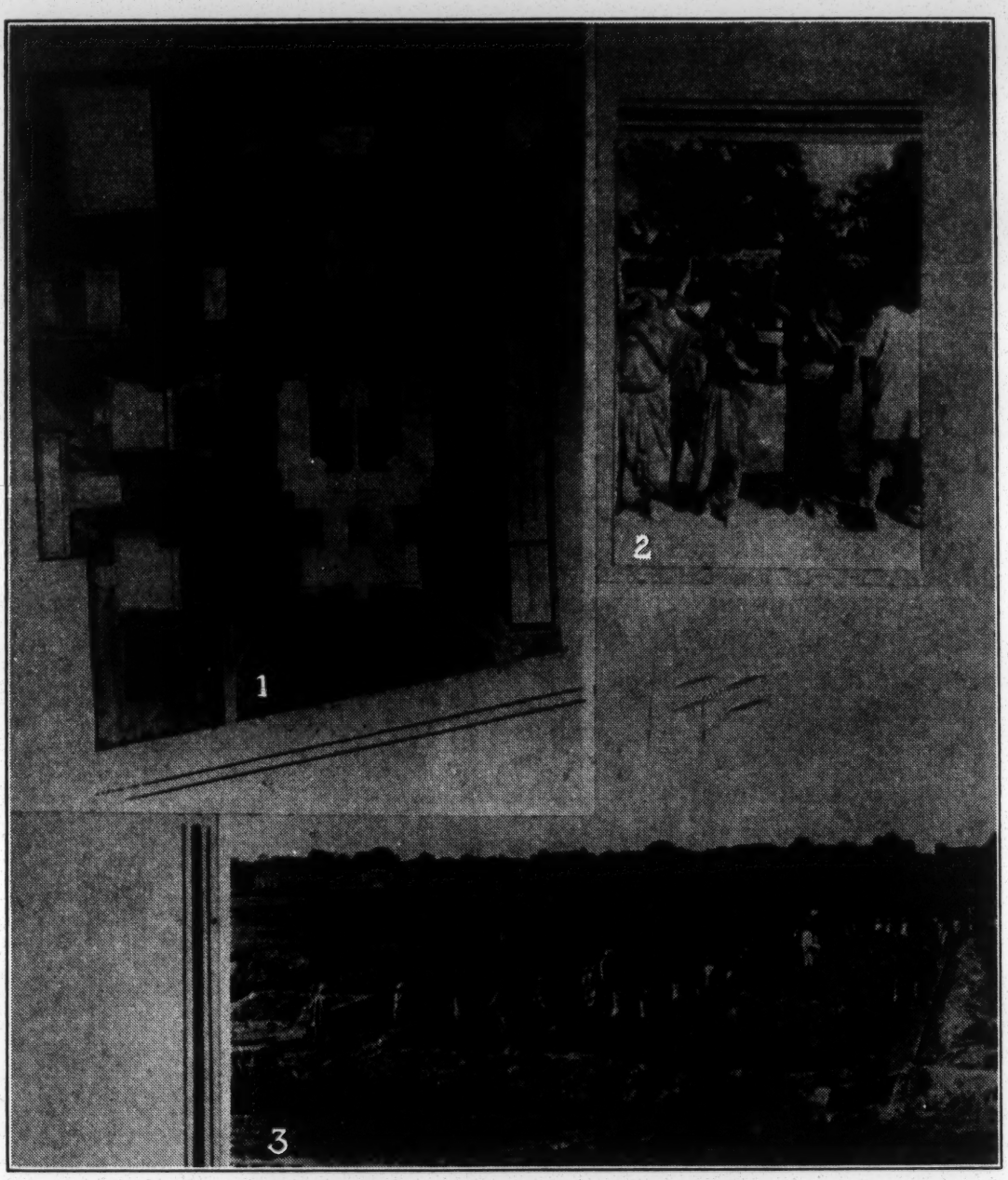
to visit her parents for a few days. In her absence her husband and the servant woman were married by a Maulvi. When the wife returned she was ignorant of the fact and went about her duties as mistress of the home as usual. She noticed that after supper the servant made no move to scour the cooking dishes so she asked her to do it. She became very angry and said, "Who are you to command me to do such menial work? If you want the dishes cleaned you will have to do them yourself." The wife called her husband and demanded an explanation and, learning the truth her heart was filled with anger and sorrow. What could she do? In her estimation she had it to be thankful for that her husband had not divorced her when he married the second wife. There has been no happiness in the home since. Both women are very jealous of each other. The young woman has become the servant and has to do the work the other formerly did and the older woman has become a very hard task-mistress.

In another home the wife is living in terror of what may happen to her as soon as her husband returns from jail. He hung one wife in a tree near their house, for which he was taken to jail, but he was able to produce bribes enough to secure his release and is expected home at any time. There are hundreds of Mohammedan women who could tell similar stories of broken homes without any reason except that Mohammed gave permission for every man to have four wives if he wanted them.

Another time some women from out of town were visiting at a certain home. One of them told us how her little girl was killed. She was standing on the bank of a river near their home when the river was in flood. As she watched the surging waters boiling below, suddenly the bank gave way beneath her feet and she was hurled to her death and never seen again. Of course, being a girl it did not matter very much, still the mother wept as she told it, for, being a mother, she had the instinct of love for her own offspring that even her religion could not quench.

Only yesterday we were in a home in which an extremely sad thing happened the day before. Taj, the little five year old daughter, read in the first class in our school and was a favorite with all the girls. On the way home from school two days ago a boy threw lighted matches at her and the thin, filmy garment she wore over her head and wrapped about her shoulders, caught on fire. She became frightened and ran and then all her clothes became ablaze. A Hindu woman caught her and tore the burning clothes from her body. At least half her body was burned badly. She was carried to our hospital where everything possible was done for her but that evening another little soul slipped into eternity. The poor mother is nearly wild with grief. Her life has been anything but happy. Her husband deserted her soon after Taj was born and has lived with his other wives since. Taj was an exceptionally beautiful child and was the joy of her mother's heart. Such sorrows seem doubly hard for those who have no comfort in Christ, for outside of Him there is no hope of eternal life with Him after death.

Many of you who read this may feel it is a very dark picture of life, but to those of us who work among the women of this dark land of India it is a picture we see almost daily in some form or other. Can you realize what life is in a land without Christ? How much time have you spent in prayer today for those whom He died to save? Have you denied yourself anything today that the Word of Life might be given to them ? Do you realize that their blood will be required at your hands?



NEW MEMORIAL HOSPITAL, SIALKOT, INDIA

1. Architect's Ground Plan. The buildings are in white. Black dots are trees, dark spaces, grass.
2. Able-bodied women of the Bekanir country who do coolies' work at the New Memorial Hospital.
3. Men at work on new Hospital building. Foundations and rising walls indicate progress.
Cut furnished from Mrs. George Moore Memorial Fund.

SIALKOT MEMORIAL HOSPITAL

By Dr. Faith Reed, Sialkot.

Forty years ago the women of America dreamed a dream of a hospital for the women of India and gave of their money. The hospital grew. The buildings became crowded. Long ago the hospital outgrew its old home in the heart of the Indian bazaar. Visiting officials pronounced the buildings inadequate.

Again American women dreamed a dream of more worthy surroundings for the sick women of India. They sought out a place of open spaces and sunlight, where air is not shut out by high bazaar walls, where motherless children could grow up seeing trees and open sky. And again women of America gave of their daily earnings to bring help to their Indian sisters.

On a highway between the city bazaar and the large military training section of Sialkot is a great open

space. Here, day by day, is being built the new home for Memorial Hospital. Foundations of the main building, showing the outline of each room, stand well above the ground. Eighty dark skinned men are at work among the brick foundations. In front of the building five men are squatting on the ground trimming bricks for the bases of the six large concrete pillars of the entrance. To one side two men are sitting by a pile of stones breaking bricks with a mallet. Nearby other men are sifting brickdust. Twenty Hindustani women in saris with large baskets on their heads are carrying mortar to the men who are laying foundations in the wings of the building. A line of men with bricks balanced on their heads are bringing up bricks. On the far wing of the building several men's turbans can be seen as they lift dirt out of the foundation trench.

The Englishman directing the building operations, under the very able direction of Mr. Crowe, says that most of the main building and bungalow have reached the plinth level and the superstructure will be started as soon as the monsoon rains have abated.

The main building occupies about three acres of the nine acre plot with its frontage of 535 feet. Private wards, operating room and buildings to house the staff will be placed on the rest of the land as you see in the accompanying architect's plan. The buildings face the west where during the long tropical months best advantage can be taken of the east-west wind and protection from the sun. To the south are large open spaces with homes of Indian lawyers and professional men who want to be close to the nearby district court house. To the east, open fields reach far, to the drilling grounds of Indian troops, while to the north, the new government industrial school is almost ready to be occupied. Here Indian youths will be taught lessons in modern industry.

Opposite the hospital, across the highway, are the city's best Indian homes with lawns and gardens gay with flowers. One, a large white house of many pillars, is the newest and most pretentious house in the city. All day long tall silent men with twisted white turbans, and their more noisy companions, pass along the highway; occasional women draped in white costumes, go along on foot or in "tongas"; little boys tease each other on the way to school. Before these, the hospital is growing, a silent witness to Christ, a witness to the thought of American Christian women for their Indian sisters.

On the hospital land, where the branches of the crooked trees interlock there stands a shrine. On Thursday night before the Mohammedan Friday, lights flicker over the shrine as a symbol of worship for a dead saint. If Mohammedan eyes turn toward the shrine they cannot fail to see a monument to a living Christ, ministering to the needs of man.

Will you not pray that as the hospital grows in stature, the spirit of the hospital—a "house not built with hands" may be strong and steadfast and increasingly worthy to minister in the name of Christ?

"Behold we have builded the house of our dreaming.
Our fingers have fashioned a lamp for our flame.
Stately, high-portaled, it rises beseeming
A dwelling for Wisdom, her service and fame.

The keepers shall pass and their memory perish.
The temple they tend shall endure for a day.
Father of Lights! Let the vision they cherish,
A city illumined, be established for aye!"

—Ward.

SUDAN

Mrs. R. F. Shields, Editor

OPENING WORK AMONG THE WOMEN OF THE DEIM

By Miss Una Coie, Khartum.

First let me explain how I happened to be opening work in these days of closing work. The Mission had two teachers engaged to teach in the girls' school in Wadi Halfa. When we decided in our annual meeting in August that we didn't have missionaries to carry on that school it was too late for these teachers to find other employment. So I have one of them in Khartum for her home was there and Miss McClellan has the other in Omdurman. Both are teaching for quite a little less than they were to have received in Halfa. Of course I could have filled up the time in Khartum but I have long wished that we could make a beginning in the Deim and so instead of taking all the new pupils in Khartum we went to the Deim, taking both the Khartum teachers one morning a week.

The Deim is a large native village about two miles out from Khartum, which may seem quite near to you but the sand is so deep out that way that it was impossible for us to go before we had the Ford either on foot or wheel. Now the Canonsburg Ford makes it possible. At one time the Deim did not bear a good name, its reputation was very like that which Nazareth must have had in Christ's time. But now rents have gone so high in Khartum that many of the better class of natives have moved to the Deim and built homes. The village is only about five blocks wide but it is fully two miles long. The streets are very wide—the alleys very narrow. Every other block or so in the middle of the street there is an open well with a low mud wall built up around it. The people are always coming and going with their water jars or skins and a goodly number of Standard Oil cans.

As to the people, they are generally native Sudanese. Of course there are some who have Egyptian or other foreign blood but they have adopted native dress and customs. They say "There isn't a Christian in the town except those two teachers from your school." Both of these teachers are converts from Islam.

We started in by going first to the home of former pupils from Khartum —a very fine family. What a welcome they gave us! Shaking hands, greeting us, shaking again, over and over. The teacher with me in addition to having been their teacher had also been their neighbor in Khartum so of course she was greeted and greeted and greeted again. And yet there was a note of sadness for since we had seen them one of the girls had been married to a favorite cousin of the family who had died within a year of marriage. We were taken into Madeena's room where she sat with her month old baby whose father had not lived to see him. The youngest daughter of the house had also been married since I had seen her and her husband is away working. Nafeesa had been one of my pupils soon after I began work in Khartum in 1925. She was one of the quickest to learn we have ever had. She went through the primer in twenty lessons and then the second book likewise. But soon after she began reading in Genesis while she was studying one day some one of the men of the family wanted some service, his hat or his shoes or perhaps his coffee and she did not respond quickly enough to suit him and he 'swore on her divorce". That is if she continued her reading lessons his wife was divorced. It is one way to make the women obey. What could she do but stop?

As soon as Nafeesa learned that we had come to give lessons in the Deim she asked that we would teach her . Though it is at least three years since she has had any lessons she

began reading in Exodus and is reading quite well. Some of the others are always present for the New Testament story that the teacher reads to them.

We had taken Elizabeth, one of the above-mentioned teachers from the school who lives in the Deim with us one morning. She took us to three girls, friends of hers, who also bought books and began on their letters. Two of these girls are sisters, Howa (Eve) and Aizeeza (dear). A few weeks later Howa took us to another Howa who wanted lessons. She surprised us by knowing her letters and a little more. When we inquired where she had been in school she told us that when her brother was in the little street school he would write the letters in the sand of their yard and so she had learned them from him. That was some years ago for her brother is now in government service. And she still shows a real desire to learn and has made progress from the first, and has passed those who began before her. Her sister also takes lessons but she is one of the kind we have to drag along.

Soon after we began out there another of our girls moved to the Deim and through her we got six of her relatives and four of the neighbors. She and her relatives were forbidden lessons after the teacher at the school became a Christian of whom you have probably heard elsewhere. But the neighbors continued. The other Christian teacher who is now at home out there also found two or three girls for us.

About the first of the year El Karaba came back to her mother's house and she wanted her lessons again. She had for more than a year walked into Khartum once a week to the home of her aunt to take lessons with the cousins in her aunt's house. From her house to that part of Khartum would be quite three miles each way. This summer she was married to a railroad man. There is a story that he promised her mother not to take more than three stations out from Khartum. Then he was transferred to the third one out toward Wad Medani. She says that there are no women in this little station village—anyway she is home with her mother. She has just begun reading in Matthew. There are now five others of her relatives and neighbors reading in her home. Of course the others are all beginners, but two of them are very promising.

And so it has gone on until we have now twenty-four taking regular lessons and could have more. It looks as if we will have to give up one teacher again but I am loathe to give up these pupils who have made such a good beginning. May the Lord work out His plan for the salvation of these others who until now have had no opportunity.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

WONDER WHAT HE THINKS ABOUT

Patient in Ward at George Memorial Hospital.

By Rev. C. F. Kenneweg, Addis Ababa.

"Oh Boy! What a head! Glad that three-headed leopard that was sneaking up on me, has gone. What a night! Phfew! Bed pretty soft—like sleeping on a cloud. Oh, now I know. I'm in the medicine house. These brothers that were carrying me seemed to think that all my worries were to be over if we only reached here. Let's hope so—I've had enough—being carried through a hot sun on a rope bed with a fever like mine and those wild dreams and strange animals chasing me!

"The witch doctor surely did me

in! He may have worked wonderful cures on some, but he surely bungled the job on me. Now, I don't say that burning the flesh with a hot iron doesn't chase away the evil spirits sometimes but it certainly acted as a housewarming for a bunch of new spirits with me.

PATIENTS IN SURGICAL WARD
GEORGE MEMORIAL HOSPITAL,
ADDIS ABABA, ETHIOPIA

"There's a fellow lying on a bed opposite to me. Say! If I were picking my company, I'd leave him out. Who's the red-faced Frangee (European) that's standing beside his bed now? Must be the Hakim (Doctor). What did they call him, Bullock or Pollock or something like that. Happy looking fellow! What's he doing?

"Wonder if I could turn a little—Ooh - - - uph—easy—there, that's better. Well, here's a fellow lying next to me."

"Be strong, my brother".

"How are you?"

"How long have you been in here? What's the matter with you?"

"Typhus. About three weeks. They surely thought that I was going to pass out, but the Hakim fooled them".

"Say, who is the old fellow in the bed across from me? What makes him look so gloomy?"

"Oh, he's mad because he's better."

"What! Because he's better? Being better wouldn't make me cry."

"Yes, but he'll have to leave in a day or so."

"Well, say, I wouldn't be so heartsick about that. I have a date to do too many things—take care of my grain; have a law case; want to chase a deer; many things.' '

"You got a lot to learn, boy. Wait until you're here a few weeks. Good bed, fine food, nice doctor, kind nurse, good native workers—wait and see."

"Who is the native talking so earnestly to the man on the bed over there?"

"Oh, that's Gumtessa. He is the evangelist here—fine fellow and true Christian. You know I'm an Amhara and a Christian, but say, I didn't know Christianity was like what Gumtessa is and teaches. He has an Amhara as well as a Galla Bible from which he reads. He'll be around every day to read and teach you as well as doing any little thing he can for you. You'll learn something of what Christianity really is here.

"You should have heard him preach last Sabbath. Yes, I was there. You see, anyone that can totter or can ride a wheel chair goes in to the Sabbath morning service. Must be close to 200 there. You should see all the cripples marching in. Looks like the death march or the retreat from Adowa. Step-and-a-half, step-and-a-fourth—holding on to the walls, being half carried or joy-riding on a wheel chair, all sorts of bandages—surely looks like a great catastrophe going somewhere to happen.

"We sing songs of praise, read the Bible, have prayers and teaching. Nothing like our church service at home. Certainly is nice to know what you're doing and to have a part in the worship. Makes you feel closer to God.

"There's the giftie Hakim! (nurse). She's pretty nice. Wish we raised women like that in our part of the country. What she doesn't know isn't worth knowing. And how kind and helpful! I'm sure, now,—although I was in doubt before—that a woman is worth more than a donkey.

Wonder if sending my daughter to school will make her anything like that. . ."

By now the new patient has turned over for a little snooze, feeling a little weak, and was slipping off to dreamland. And the thoughts filtered through his mind, "Nice bed, fine food, kind hakim, wonderful nurse, priest Gumtessa, Christian teaching, better again, no hurry. . . ."

Sweet sleep.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

BIBLE WOMEN'S CONFERENCE

By Mrs. Fay R. Reed, Minia.

"Last year I used to ask the Lord to bless my work because I had dedicated myself to His service. I see that that is wrong. I now dedicate myself to Him and pray that He will use me."

"I visit many Mohammedan homes. Pray for me that I make known unto them my Savior."

"When I found that we were to study Galatians, I thought our lessons would be very easy and simple. After these seven days I see that we have just touched the riches therein."

"I have been too sad and wept much over my difficulties. I know that the Lord wants us to be happy Christians. Pray for me that I may be filled with the Spirit of Joy."

These are just a few of the testimonies heard at the "Say So" meeting of the Bible Women's Conference which was held the last of August at the Mary Clokey Porter Girls' Boarding School, Tanta, Egypt. Fifty women met together each day for study, prayer, song, and inspiration. Under Miss Wright's guidance we discovered

1. A group leaving Bible Women's Conference.
2. Bible Women's Summer Conference.
3. Studying out in the Garden. Bible Women's Conference.
4. In Class—Bible Women's Conference.

Cut furnished from Mrs. George Moore Memorial Fund.

many new lessons in Galatians, lessons which are lost in a hurried study. Our faith was strengthened as we thought each day with Dr. Roy on "What We Believe and Why". Miss Gomer Mansur, the first nurse to graduate from Assiut Hospital, gave a helpful health talk each day. We all were drawn closer to our Lord as we listened to the heart to heart talks by the Rev. Murcus Abdel Masih, on "Salvation", "The Life of the Christian" and "Consecration". Rev. Murcus asked for a longer period than first assigned to him so that he could begin and close his talks with a season of prayer. At these prayer seasons and at our morning and evening gatherings for prayer there was a spirit of deep reverence and unity.

Most of the afternoon was given to study and preparation for the next day. The campus of the school is a lovely place and many small groups gathered there for study. In the late afternoon when the court was shaded you could always find an eager group busy at volley ball. One evening health pictures were shown and another evening we gathered for games. At the close of our evening of fun, Rev. Murcus led a short devotional meeting using for his topic, "Joy in the Christian's Life".

Both Sabbaths of the Conference the delegates attended the local church. The last Sabbath the pastor, following the theme of the Conference spoke from Galatians 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free". Following the "Say So" meeting of the afternoon Dr. Roy led us as we gathered around the Lord's Table.

By nine o'clock Monday morning most of the delegates had left and were on their way to their various fields of service, scattered from Alexandria to Luxor. They have dedicated their lives to our Savior. Pray that He may use them to win souls to His Kingdom throughout this coming year.

A VILLAGE MEETING

In which is shown up the new tolerance in Egypt.

By Miss Minnehaha Finney, Tanta.

Not long since out in a Delta Village a church with school rooms at the rear was dedicated. During the previous week there was held a series of meetings. The place was crowded. The women's side of the church was comfortably full which meant that seventy-five or eighty women were present to say nothing of hosts of half-grown girls, and babies galore. The writer can well remember not further back than a dozen years ago when not one woman except the wife of the village preacher could be got out to a meeting. There women came to hear and they came night after night. How our hearts rejoiced. Out here in Egypt the old-fashioned idea prevails in our meeting places and churches where the men sit on one side of the church and the women on the other with a curtain stretched between. In some of our city churches the curtain has been done away with as being too old-fashioned.

During the several evenings of this special series of meetings the men's side of the room was crowded to the limit and even the yard was fairly full with men standing at the windows to hear. Most of the audience night after night was Moslem. One night there was a threatened disturbance, several Moslem men taking exception to some of the preachers statements right out in the meeting. The next day some of the leading Moslem men of the village met the village preacher and apologized to him for these their Moslem brethren who were so "ignorant and impolite" as to create a disturbance in a place of prayer. "We notice", they said, "that you Christians are always quiet and respectful in any place of prayer, even though it is a Moslem place of prayer. Shall we Moslems permit ourselves to be less politely considerate than you Christians?"

And so Christ comes to this vil-

lage, claiming a respectful hearing. We know that the entrance of God's Word gives light, and rejoice that it is possible to present this Word to groups willing to hear the message of Salvation.

A YOUNG CONVERT FROM ISLAM AND HIS WIFE

A young man had been led to believe in Christ. His wife threatened to report him to the government. He said to her, "Am I better or worse to you since I took up this my new belief"? All that she could say was that he was better and then he read to her the New Testament rule where a man is commanded to have but one wife, should love his wife, etc. Always she had lived in fear that she would in time have a companion wife. This New Testament ideal which her husband presented to her was so contrary to the practice of Islam that her mind began to open up to the truths of Christianity and later on she accepted Christ and she and her husband were baptized at the same time.

A RED LETTER DAY

By Mrs. Mary K. Coventry, Cairo.

The date, June 23rd, was a red letter day for the little folk (and for the big folk as well) in the "Ezbet" near Heliopolis. Now I think I hear some one say "Please what is an "Ezbet"? Well it is a village, and this one is at the edge of Heliopolis. I want to tell you of this Red Letter Day.

In that village nearly all of the homes are Moslem homes and for a long time there was no school there. When the Mission assigned Mr. and Mrs. Fairman to live in Heliopolis, Mrs. Fairman opened a clinic for the kiddies in this village, and of course with it a little school for the children who were of school age. This work has been going on now for some five years and while for a time friends in England supported the work, now that the father and husband has died, the mother and widow is able only to send an occasional gift. Mrs. Fairman felt that the work was reaching such needy people that she was willing to try this year to carry on and just look to the Lord for the support financially, that is needed. A few weeks ago I asked her how it was coming on and she said that there was a debt of nearly $100.00 on it for the year, but after the Red Letter Day she told me that there had come in almost enough to pay the debt and said in a note to me: "I think I have cause for praise and encouragement to go on."

But you are asking What of the Red Letter Day? and again I want to tell you something more about this very interesting place before I answer your question. In this little school there are 49 little Moslem girls and boys, 2 Jews, 3 Copts (Native Christians) 2 Catholics, and this is the one place where these little ones have the story of Jesus and His love told to them. It is the only place where they are taught the use of a handkerchief, or the right and wrong of being untruthful, of kindness to others and of fair play with their playmates. Mrs. Fairman also has a Sabbath School for these little folk where there is an average attendance of 50. Isn't that good out of a school of 56? The offerings of this Sabbath School go to support two poor children in the day school. So from the very first these children are taught to be helpful to those poorer, or in greater need than themselves.

Now as to the Red Letter Day. It was the day when mothers and friends were invited in to hear the children sing, to see their work, sewing, cutting and drawing, and to hear them give their little dialogues. But not the least was to see the children get their prizes for their attendance, for good conduct, and for faithfulness. It was a great day in the lives of these dear little ones and they are just as precious in the sight of the Master who said "Suffer the little ones" as are any other children. I

wish you could have seen their happy faces and the very sweet way in which they conducted themselves whether in song or in drill, whether in dialogue or in Bible verses or the telling of a Bible story.

This work is doing something for the mothers of these little folk too. A Bible teacher teaches the women who bring their little ones to the clinic and she visits in their homes and teaches them of the Way of Life. She has on her visiting list over 3000 Moslems, 100 Catholics and but 60 Evangelicals, while she has but 24 who can read. What does it mean to have no way to read or hear the Word of God except through this Bible teacher? Imagine what it would mean to you if you only heard the Word when the Pastor could come and read it to you. How much would you know of what you ought to do and of what God is doing and is willing to do for you, if that were all that you had? There is just one thing more I want to tell you about this work that means so much to these little folk. Mrs. Fairman and her helper have treated 12,820 women and children this year. Isn't this worth doing, and isn't it worth your praying for sometimes?

INCIDENTS

Last summer was the first time any of the folks in our district had carried on Daily Vacation Bible Schools. Four of our girls in Kous undertook to have one there. About the second day, a crowd of Moslem men stoned the door and windows of the building and told the men of their families that they must stop teaching their children Christianity. Of course they closed and wrote me for advice. I told them to open again a couple of weeks later and to advertise that it was for Coptic children only. There were plenty of them in the streets who were as ignorant of the way of salvation as the Moslems. This they did, but of course children flock to see something new here as everywhere. So in a short time about a dozen Moslems were in attendance and no one seemed to care.

Another of our schools was run here by one of the Bible women who is a former student of ours. She was telling us the other day of one little girl who had taught her mother at home the stories and verses that she was learning in the school.

—Ida Whiteside, Luxor.

Mofida Ibrahim, an eighth grade girl, conducted a school in Dronka, a small village near Assiut, and 59 children were enrolled. She is the daughter of an elder in the church, being educated on a scholarship at P. M. I. There is no girls' school in the village, and many a little girl got a taste of school life for the first time in her school.

Miss Bitoleya Bolis conducted a school in her town, Zerabi, both this year and last. There were 78 pupils enrolled this year. Her mother, Sitt Hilana, sometimes went over to the church and carried on the work when her daughter was not able to go. They had a public program at the close and the parents were delighted with their children's attainments. Alas! shortly after school closed Bitoleya was taken ill and in a week she went to the heavenly home. At her funeral the children gathered in the streets crying, "My teacher! my teacher! Who will teach us next year?" Her mother, who is a very earnest Christian, refused to allow the mourning women to weep in the home. She said, "Bitoleya is not dead. She is alive with Christ in heaven."

—Anna Criswell, Assiut.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

IMPORTANT NOTICE — CHANGE IN PROGRAM

The Women's General Missionary Society in convention at Everett, Washington made the following Recommendation: "That those having charge of the regular yearly program arrange it to correspond with our fiscal church year."

In accordance with this recommendation the programs prepared by *The Womens Missionary Magazine* will hereafter begin April first. Some societies doubtless will wish to continue printing programs beginning with January. We are giving the subjects in the order in which program helps will be printed in the Magazine.

The United Mission Study, "God and the Census", we give in detail:

January—Chapters I-IV, Planting Churches; Bettering Communities; Providing Educational Opportunities.

February—Chapters V-VIII, Building for Health; Crossing Lines of Race.

March—Chapters IX-XII, Counting God in the Market Place; "This Means Me".

April—Egypt; May—India; June—The Sudan and Ethiopia; July—Home Mission Work; August—The Annual Report; September—The Negro and Indian; October, November, December—United Mission Study—China.

* * *

THE MISSIONARY SPIRIT

In the midst of many depressing situations it is cheering to note the fine spirit among our missionary women. It has been the privilege of the Editor within the past few weeks to meet with the women of Mansfield Presbytery at Canton, Ohio; with the women of Cleveland Presbytery in their rallies at Cleveland, Cuyahoga Falls and Struthers, Ohio and with two societies in Youngstown, Ohio; with the home Presbytery—Xenia—at Cedarville, Ohio and with the women of Ohio Northwestern at Belle Center. All of these meetings were largely attended and the interest and enthusiasm most gratifying. A prayerful spirit pervaded these gatherings and all the members seemed to feel a deep responsibility for the work committed to us.

As women—as wives and mothers in the home, and as teachers in the Sabbath School and leaders of the Juniors we do have a greater responsibility perhaps, for the mission work of the church than do the "fathers and brethren". May we not become confused in our thinking these days. May we keep in the forefront of our plans the great task given to us by the Master.

* * *

CORRECTIONS

On page 93 of the August number of *The Womens Missionary Magazine* credit for suggestions for the Literature Demonstration was given to Mrs. J. W. McKelvie. The name should have been Mrs. John McKelvie.

The name of Mrs. Roy Hofstetter of Seattle, Washington, was inadvertently omitted from the roll of Life Members attending the W. G. M. S. Convention at Everett, Washington.

* * *

DO IT NOW!

Calls have come from both Frenchburg and Ezel for used clothing. Also calls from our workers among the Negroes. Shoes are needed and all kinds of clothing especially for children. Will societies or individuals who have garments to send please send them NOW.

Parcel Post packages will be delivered at Frenchburg and Ezel but freight and express shipments should be sent to Mt. Sterling, Kentucky and a notice sent to the Superintendent, Rev. Albert S. Work, Frenchburg, Kentucky, or Rev. Ray Davis, Ezel, Kentucky. For names and addresses of Negro Superintendents, see Directory.

* * *

NOTICE TO LITERATURE SECRETARIES

Because we have received several protested checks recently, we are requesting Literature Secretaries, to send money by P. O. money order.

* * *

QUESTIONNAIRE

1. "It is not you"—Whose criticism?
2. Name three problems and three signs of progress in Egypt.
3. "Barkat, two, three"—Whose method of counting?
4. What was one result of the free "Seenema" ?
5. Enumerate the injuries of the "hurt" patient at Sayo.
6. In what place in India is a dream coming true?
7. Why would the servant not scour the cooking vessels?
8. Who walked six miles to take a Bible lesson once a week?
9. What is a "Giftie Hakim"?
10. What did they say in the "Say So" meeting?
11. Where did Mohammedans apologize for the behavior of their rude fellow citizens?
12. Who has 3000 Moslems on her visiting list?
13. Why did he send his son to Knoxville College?
14. What Indian has been given an important post in the Department of the Interior?
15. Can American business men afford to allow $5,000,000,000 to be diverted from legitimate business for light wine and beer?

* * *

THE UPLOOK

"When the Outlook is dark, try the Uplook,"
These words hold a message of Cheer;
Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master,
He sees what we do for his sake,
He never will fail nor forsake us,
He knoweth the way that we take.

"When the Outlook is dark, try the Uplook,"
The uplook of faith and good cheer;
The love of the Father surrounds us,
He knows when the shadows are near.
Be brave then, and keep eyes uplifted;
And smile on the dreariest day,
His smile will glow in the darkness;
His light will illumine the way.

—The British Weekly.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

WHY YOUNG WOMEN SHOULD GIVE A THANK OFFERING

By Mrs. W. R. McMunn

As Christian young women, we have very much for which to be thankful. Perhaps it may help us to a better appreciation of our blessings if we compare our lives with those of some of the women and girls for whom our missionary societies are working.

We are thankful first of all because we have the Word of God. We are grateful especially for Jesus Christ whose love we have all experienced in our lives. It was our privilege, to have Mrs. Mary Samuel, a Bible woman of India, in America for several months in our churches and at a W. G. M. S. Convention. Mrs. Samuel told of an old Hindu woman of wealth and influence in the community. This woman had a very good home, one room of which was reserved for the worship of her Hindu gods. One day she sent for Mrs. Samuel saying, "I hear that you know your God. Will you come and tell me?" Like the ancient Athenians of Paul's day, who worshipped many gods, she was seeking after the real God whom she could not find. Her Hindu priest had told her that if she arose at four o'clock every morning and went out to the cold stream at Rawal Pindi and sat in the chilly water until sunrise on the eighth day she would find God. She did as she was told in spite of her age and rheumatism. One morning there was a snake in the water and although badly frightened, superstition made her dare not get out of the stream. She told the priest of this and said that she did not find God. He replied that the snake was God. "Would you do this?" Mrs. Samuel asked, and said, "The true God whom we worship does not require penance." We have God's Word, and may read it whenever we will. The story is told of another Hindu woman whom a missionary met along the road one morning. With her were her three children. One was a beautiful little boy, the pride of her life. The others were sickly little girls. Later in the day the missionary again met the woman, but this time only the little girls were with her. In answer to the missionary's question she explained that the boy had been offered as a sacrifice to her god in the Ganges river. Since an offering of anything less than her best would anger the gods, she had made this great sacrifice.

We are thankful for our churches, many of them so beautiful. We rejoice in the simplicity and helpfulness of our public worship and we rejoice also in all that the Church stands for in the community. We are grateful for Christian friendships in the Church.

We are thankful for comfortable homes, yes, beautiful homes they are. It is a far cry from the rude mud huts of India and of Egypt and the grass tukls of Africa, to our homes having every modern convenience electricity can supply. If we could experience the flies and fleas of Egypt, the ants and other vermin of India and the Sudan, the foul odors and unbearably filthy conditions in which so many of the native peoples of the far east live, we would be thankful all of our days that we had not been born in one of those lands. Miss Blair says of the Ethiopian school girls, "In the home, as represented by the school dormitory, one of the teacher's first thoughts is for cleanliness: but *how* can these Ethiopian girls be taught to be clean when they scarcely know the meaning of the word. With a dirt floor, grass roof, open wood fire,

dung walls, white dresses, with wood to gather from the fields, the garden to weed, the grain to grind on a stone on the floor—just how can a girl keep clean? Then there is cleanliness of thought and tongue. Cursing rolls easily off the tongue. Lies come almost as easily. But by patience and prayer we can win, if not for the best, at least for the better."

We are thankful for clean, wholesome food served attractively on tables set with beautiful, clean linen, china, and silver. In pagan Africa, the staple food is a "gooey" mush made of durra or corn prepared over an open fire out doors in a pot none too clean. The family sit upon the ground. Balls of the mush are rolled with the fingers and dipped in a gravy which enables them to be swallowed without chewing, since they are impossible to eat otherwise. We are accustomed to a great variety of wholesome breads. In India the bread consists of dry, hard pancakes which one of our new missionaries mistook for a plate upon which to eat. Food is not plentiful in India. Neither is the fuel with which to cook it. The variety of foods to which we are accustomed is an impossibility for most people there, whose hunger is often not satisfied.

How thankful we should be in this favored land for medical and hospital care. Our poorest people can receive the best medical attention. It makes our hearts ache to learn from missionary doctors and nurses of the great suffering and need in heathen lands. Miss Holland, one of our missionaries, tells of the hundreds who come to her dispensary in Benha, Egypt, for treatments, many of whom are young mothers fifteen years of age with sickly babies, people with all sorts of sores on their heads, sore and blind eyes, sore ears. Most of these conditions are due to sin and the dense ignorance that prevails in non-Christian lands. Often serious ailments are made fatal by the mal-practice of witch doctors and fakirs who inflict all sorts of needless suffering. The practices of these men are ridiculous beyond description. One of the most effective methods of preaching the gospel is through the ministry of healing. Medical missionary work in our Church was begun by the women. Our first medical work was in India where we have four of the five mission hospitals supported by our Church. In Egypt we have one of the two mission hospitals. In Ethiopia, the only mission hospital. In the Sudan we as a Church do not have a hospital. Strange as it may now seem, in the beginning there was some opposition at home to medical missions.

Again, we are thankful for our educational opportunities. Most of us can receive a higher education if we so wish. Very few indeed are the women in this country who cannot read and write. In Egypt ninety-three per cent of the population is illiterate. There are millions of children of school age for whom there are no schools. In India, the great masses are illiterate. Fewer than one person in every one hundred have ever learned to read or write. Very few children of school age are in school. Higher education has always followed Christianity. The oldest of the great colleges and universities of this country were begun as small denominational colleges. Wherever Christian missions have gone, Christian schools and colleges have been established. Robert College in Constantinople, Beirut College in Syria and our own Assiut College in Egypt are outstanding mission colleges. Large numbers of little girls are today being taught in schools supported by the W. G. M. S. In India we have taken over all the primary schools and have added the Avalon High School to our list. In Egypt we have many schools for girls. We also have schools in Ethiopia and the Sudan. In all of these countries it has required time and much effort to convince parents that girls ought to be educated. Let us be thankful for the

many opportunities for culture that come to us. The opportunity to enjoy the best of music, art, and literature. One of the great needs today in mission countries is for good literature.

In the last place, let us be thankful for the opportunity to serve. It is a great privilege as well as a duty to have a part in the missionary work of the Church. The only way that we can show in a practical manner our appreciation of all that God has done for us is by obeying the last great command of the Saviour, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world."

"Grant us, our Father, then to give
Thanksgiving as we ought,
To serve and like our Saviour live,
And do as He has taught;
Assist us all Thy work to share,
To toil for that glad day,
When in earth's nations everywhere,
Thy kingdom shall have sway."

THANK OFFERING SUPPLIES

The new list of supplies contain many leaflets to help you in preparing the monthly program.

The envelopes — white for the Women's societies, blue for the Young Women and pink for the Juniors are needed for each Ingathering service. The Invitation cards can be used for your preparation meeting or for the Thank Offering service. Blank spaces can be filled announcing the place, the date and the hour with an extra space for a personal message.

The Responsive service will aid you in the devotional service. The Pageants will present the thank offering messages in an impressive manner. In the October number of the Magazine you were given a review of the new material for this year's program. To that list there has been added this month two new leaflets for the Juniors. These are "Little Brother's Offering" and "Maggie's Gift". The Juniors will enjoy both of these stories.

In ordering any supplies send in plenty of time. Orders are filled the day received but there may be a delay in receiving the order and also in the package reaching you.

Send all orders to 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

Have a supply of Boxes ready to start the new year. The Senior boxes are blue and the Junior pink.

In all your plans may prayer have a large part. God only can empty our hearts of selfishness and fill them with gratitude. Some may not be able to present large gifts this year but God will not judge by the amount we give but by the amount we keep for self. May our efforts be greater than ever before to present gifts worthy. The need is great for an enlarged thank offering. May we each give our best.

THE 1931 THANK OFFERING

The books of the General Treasurer will close January first, 1932. Will treasurers of societies send their offerings to the Presbyterial treasurer early in order to allow the Presbyterial treasurer sufficient time to close her account and remit to the General treasurer. Each year some amounts are received too late to be included. May each presbyterial have a complete report for 1931!

Life Members

$25.00 each.
September 1, 1931 to October 1, 1931.

17. Mrs. C. J. Militzer, Canton, Ohio.
18. Mrs. Lucinda C. Wilcox, In Memoriam.
19. Mrs. R. L. Zimmerman, Swissvale, Pa. By Swissvale W. M. S.
20. Mrs. J. E. Van Gorder, Ellwood City, Pa. By a friend.
21. Mrs. W. M. Wilson, Corsicana, Texas By Corsicana W. M. S.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."

AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

"THE VOICES"

Joan of Arc heard "voices" and she began her leadership of France. Long before that Moses heard a voice and he entered on his preparation for leading Israel out of bondage into freedom. Then Isaiah heard a voice and he responded,—"Send me!" In a recent sermon, Paul's hearing a voice and making response was made the theme. The voice heard on the road to Damascus meant for Paul a call into service for Christ,—away from Jewish rites and ceremonies and legalism and the persecution of the followers of Christ. It meant an entering into fellowship with his Master even in suffering and death itself. Had he turned a deaf ear to the voice how the world would have been the loser! Think of the loss to the New Testament account! How the Church herself would have been deprived if his plain explanations and his logic had been omitted! Paul heard a voice and gave response to —the glory of God and for the uplift of man.

A story in a young people's paper also dealt with the "voices". In this portrayal the fact that two types of voices were in the world was brought out,—good and bad. The privilege of choice on the part of the hearer of these voices was emphasized. Sometimes a little child will say when asked why he did not answer when called that he did not hear! It may have been *choice not to hear.* Did you ever enjoy getting away out in the orchard where you were supposed to be far enough away not to hear a call? At least no one should expect you to hear at that distance! The fact was you chose not to hear the voice calling to a task but rather that which promised a quiet place to read a good book or to feast on luscious fruit. Do you recall?

In the story of college life referred to above, the young man in question was trained in a godly home by a loving and self-sacrificing mother, a widow. His life was all but wrecked because of the choice of companions and mode of living and playing. Two distinct voices called him and he answered the rollicking bunch that disregarded both God and man, thinking that it did not matter. How nearly it cost him his graduation and an honorable name and his mother shame because of an ungrateful child! But he heard the right voice in time and all ended well, so the story said.

Enterprises rise or fall on the voices heard by those sponsoring them. The church and all other religious agencies are strong or weak according to the attitude of the membership toward the voices. How we do need discrimination these days! The church and its work call out loudly to good people for support. Agencies of the world make a persuasive bid and call alluringly. Stout is the heart and level the head that decide for the Kingdom. Why are people not interested in the church or why are they lukewarm? Because they choose to give most of their allegiance and their support elsewhere. Why are others devoted to righteous

causes? Because they have heard and heeded such voices.

You may measure the success or failure of most missionary societies by the individual members,—in the voices heard and answered. If even a small group has its ears open for the right voice, great good will come from it. If ears are alert to hope, help and happiness, the society will continue in prosperity. Where criticism takes possession in a society, where the doldrums prevail,— these are Satan's suggestions to the Christian,—the ear is not in tune with love; hope becomes despair and faith unbelief.

There is no doubt great need for the stopped ear to be cleansed so that it shall want to hear the voice which is constructive, calling for vigor and loyalty. *Remember we all hear voices.* Some of these call us to faithfulness. Some promise ease. Some urge us to disregard holy things or to think of them lightly. As free agents, we choose to make an answer. Just a little search into the secret life will prove to each one what type of voice is receiving life's response.

REPORT BLANKS

It is not too early to call attention to the blanks to be sent out on or before March 1, 1932 by presbyterial young women's secretaries to local societies. There has been a sincere effort to furnish each Y. W. secretary with a Statistical Report. *In case the office has been passed to another since the spring report went to print to become the Statistical Report,* there is a *possibility* that some of these Reports have gone to those who are *not now in office.* Will you not *please send them to those for whom intended* so that they may *get ready for the fall work?*

Then in sending out the blanks to societies,—will you not, Secretary, endeavor to address *fully* every letter. A very few societies have asserted that *no blank was received* by them. When giving addresses for use in correspondence, be sure to have street or rural route number. A good many letters are returned to writers because of the absence of street and number. The P. O. will not do any hunting for correspondents. Before sending in society reports to the general secretary, see that *every society gives the full address of its president.*

May we ask societies not to rest content if no blank is received when due, but send to the Y. W. secretary of your presbyterial a detailed list of disbursements and give the name and address in full of your president. Also send any other information you know she may need. Just keep in mind that a report of the year's work is to be in the hands of the presbyterial Y. W. secretary on or before April 5, 1932.

Then may we ask that any society having disbanded during the year with nothing accomplished shall report same to the Y. W. secretary on or before April 5, 1932. If the society has disbursed money during the year but has disbanded for any cause, make a report of disbursements, but omit membership and officer's name and address, of course giving reasons for disbanding.

Again,—if a society merges with another society thus losing its identity and privilege of separate mention, it should report to the Y. W. secretary this fact so that it may be recorded in the new Statistical Report as to name with the appended information. If it has made disbursement of funds before the merger, the society should also make a report of same to the Y. W. secretary, it being her duty to report all funds reported by Y. W. societies. Omit the membership and name and address of the president, however. This report should be made on or before April 5, 1932.

Sometimes some societies may be tempted to make no report because there is so little that has been done. A *full report* cannot be given if not all the data is in, so for the sake of those who must make reports will you

not co-operate and give the information asked.

It is possible that some delinquent societies do not read the "corner". This may account in part for some of the failures encountered in a year's work. If this be true, will not you who are faithful pass the information on to non-readers.

If any reader is puzzled in any way about the report blank just record your query in full, place it in an envelope and send it to the Y. W. secretary in your presbyterial or to headquarters.

Some one may wonder after all has been said why there should be so much desire to know about societies, if they are functioning or how well, etc. Unless it is actually known that a society has ceased to exist, when no word comes from it, it is assumed that it just has not reported. Correspondence is then taken up with some one who is supposed to know to discover what the state of the organization is. Perhaps the address at hand of the one addressed is not full enough for the postal authorities and the mail is returned to the sender for a fuller address. Another lead is taken up to find out about the supposedly delinquent society only to learn that it disbanded quite a while ago. Time and money have both gone unnecessarily. If the matter had been attended to by the society itself at the first, all would have been settled without unnecessary effort and expense. Let every society see to it that it gives all necessary information when it is supposed to give it. Many people will thus be benefited and a truer report can be rendered. No doubt many societies failing to report would have been careful if they had known it was absolutely essential to forward information. "Live and learn" is a good motto for us all.

YOUNG WOMEN'S SPECIAL COLUMN

Mrs. Ruth L. Walker of Gorei has sent a story of two little people in Gorei station. She entitles the story "Mulunish and Moses".

Mulunish is not the king's daughter nor is Moses the child who was so prayerfully hidden away by a loving mother. Our heroine is a school girl who may or may not know where her next meal will come from; and as for Moses, his meals had stopped altogether.

The mother of Moses was caught by the police one night last week as she was throwing her one year old son upon a trash heap. She was promptly marched off to prison. Mulunish got her claim in first when the child was offered for adoption.

So Moses comes to school every day to be bathed and fed by the school girls. At night he goes home with his new mother to share her poverty which is many times better than he has known before. And this home none of us would envy him!

Mulunish's mother having died when she was less than a year old, she has lived with an old grandmother who is a Nun. Their food they beg at the church doors in the company of the halt and the blind and the lepers.

Although but fourteen years old, Mulunish is developing elephantiasis of the foot. But these "mere trifles" cannot keep the gleam from her eyes when we call her "Mother of Moses". How great her faith to believe that she can provide for Moses—and how some of us are put to shame by the little we give of our plenty.

In another news letter coming from Gorei, mention was made of the school to which Mulunish goes and where Moses is getting such good care. There were 20 on the roll, nine more than ever before. Their ages range from six to fourteen. Beginners of fourteen labor through the intricate alphabet along with beginners of six. We have discovered that

an investment of ten cents worth of bread and a little milk daily makes a world of difference in the way they are able to grasp their lessons, so we manage a bit of child welfare work.

One has a feeling of progress made when the entire teaching force is former pupils. An Armenian girl who was given special lessons a few years ago at the Mission has volunteered to help with the afternoon sewing classes. We are doing wonders with unbleached muslin, the only material on sale here. It is an inspiration to watch their little hands learning the new trick of how to use a thimble and how *not* to hold the garments, and to hear them sing as the sew,—"Come into my heart, Lord Jesus."

Methods

New programs are still coming in. If every society remembered to render help to the department, there would be many more no doubt. But we are thankful to those who do remember. The year book of the Lou E. George Y. W. society of the 1st Church of McDonald, Pa., is quite full of good suggestions. Its cover is colorful. No space is wasted. The year of the organization appears on the face of the cover. On the inner side of the front cover is the society's missionary creed. On the inside of the back cover and on an additional page is the Standard of Efficiency. Two full pages of announcements as to Y. W. Special objects and other obligations, the time of meeting, etc., come early in the book. October is Y. W. Special month. A footnote calls attention to the money for this being due. That Magazine subscriptions will be taken is a footnote on another page, and so are the members ever kept aware of a duty near at hand.

The roll is called monthly with a new leader each time responsible for it. Items for response are suggested. The society is divided into six groups. For more information ask the chairman of the program committee, Mrs. Anna McElfresh, McDonald, Pa.

Mrs. Sheldon S. White, 2411 Osgood St., N. S., Pittsburgh, Pa., is president of the 2nd Church W. M. S. The "blue" year book of the society has been passed in. Its watchword is 2 Corinthians 8:5, "They first gave their own selves to the Lord." Several speakers are listed throughout the year. A mother and daughter party is a feature. This year book is of the dainty variety, small enough to carry in a pocket book.

The program of the Jean Campbell society, 2nd Butler Church, through its correspondent, Miss Rebecca Kamerer, 520 E. Pearl St., Butler, is on hand. This society has contributed a copy of its program for several years, even before the loan department was thought of. This program, unlike those just reviewed, is of the home-made variety. Two programs suggest the Temperance and Reform department; one specializes on the motion picture and the other on crime wave and gambling. It is a good sign when girls are concerned with the dangers of present day living. And how fitting for the makers of the home to be intelligent as to some of the great causes of broken hearts and homes.

An unusual theme,—the "Parable Meeting",—four prominent stories to be discussed. Another meeting is styled as "Questions and Answers on India". How long could you hold your place in the line of the questioned?

The Ladies Aid Society of the 1st Church, N. S., Pittsburgh, has submitted its program. Among its committees are purchasing. sewing, communion service, special and foreign missions, relief and Women's Asso-

ciation. Its devotional theme for the year is "Christ in the School of Prayer". Different angles on prayer are to be considered. Miss Mary E. Carson, 1200 Reddour St., N. S., Pittsburgh, Pa., is president. Ask her for any information you may desire.

Most of the year books open as an ordinary book. That of the Parnassus W. M. S. is different being in note book form, three programs to a page. its yearly calendar, registering time of meetings and special announcements, occupies a prominent place. A variety of topics for devotions with references—all relating to women—is to be used. Hear some:—The business woman, The woman of the home, The woman of hospitality, The woman of sacrifice, and The first girl guide. Stewardship is to have a prominent place. Mrs. S. I. Swank, Parnassus, Pa., is president of the society.

Another program opening like a note book has been received. It comes from the W. M. S. of Warren, Ohio. Mrs. J. C. Smith, 131 Laird Ave., N. E., Warren is president of the society.

A suggested verse is found on the first page. It reads thus:—

"If they give a job to you,
Do it.
If they thought you couldn't do
Such a job, and rightly, too,
They'd not give the work to you,
So do it."

Among the list of officers is found one called a "key" woman. What do you suppose she is to open or hold fast tight? "Our Family Album" is to be on display at almost every meeting. Who may be found therein? Another curious topic is "Blackbird Pie"! What a dainty dish to set before—young women! "Opening the Book" is to be dramatized. "Telegrams" are to be discussed. How do you suppose? At the July outing the members of the society were to play missionary games. Not permitted to forget you see. Then to cap the climax in missionary education, see the note in vacation, August:—"A missionary book for inspiration and recreation." Another month is to present a missionary geography lesson. A sealed program hides away a promised "surprise".

Oftentimes when there is occasion to write to a society, as far as the program is concerned no address is given for any officer or other member. In cities and towns, the street address is essential and in the rural sections the number of the route. If the president's address or the chairman of the program committee were given, it would be sufficient. Uncle Sam's men are too busy to hunt around to learn where some one lives. They expect the full information to be on the envelope or package.

The motto in the very attractive coral-covered year book of the Brookline Boulevard Y. W. M. S. is "Go Forward".

Appropriate scripture quotations are found at the head of nearly all the pages; for instance, on temperance day,—"Be not afraid or discouraged, for the battle is not yours, but God's." Or for Thank Offering,—"What fit return, Lord, can I make for all thy benefits toward me."

On several of the pages is listed the topic, "Magazine Moments." At the opening meeting of the fall, a section of the Style Show as given at Everett was exhibited at this time.

A quiet hour is to displace the regular devotions. This is to follow the business period and precede the program of the evening. It is expected that it shall be much more devotional than a devotional period when late members are arriving and more or less confusion prevails.

A full page poem, "Give Christ the Best", comes at the close of the book, a plea for faithful living and giving because of what Christ has done for us. For further detail, ask Mrs. T. F. Baker, 725 Bellaire Ave., South Hills Branch, Pittsburgh, Pa., the chairman of the program committee.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

At the ninth conference of the International Union of Foreign Missions held in Boston in 1929 there was a period given over to the "Evolution of the Negro and the achievement of Negro womanhood".

The fact stood out clearly, that the American Negro stands head and shoulders above the Negro in any other part of the world. Why? They are as a race anxious and willing to take back to their people, the blessedness which came to them, through Christian education.

One lady from Virginia after listening to the cultured address of one of the delegates said "I had no idea such a colored woman lived in my town." There is the crux of the whole matter —We do not know; We do not care and we do not go out of our way to find out. What is the solution? Christian love, and a better understanding, in the hearts of both white and colored people.

It has been the privilege of the United Presbyterians to know that they were among the first to minister to both the physical and spiritual needs of this people, when they were liberated from bondage. In all these years we have endeavored to Christianize and educate them. With what success?

According to the estimate of Dr. McGranahan, in his chapter—"Paying our debt to the Negro"—at least 4000 Negroes are on our church rolls, while those who have found Christ through our mission, would perhaps be double that number. There has been an attendance of late years of more than 3000 pupils—500 going out as graduates each year, who have caught the spirit of missions and are anxious to share what they have received with those of their people, who have not had their training or experience.

Is the work worth while? If it is, our societies must awaken to their responsibility, and make their contributions more in proportion to its value and need. In studying the statistical report of the past year, I discovered that very few societies contribute in proportion to the size of the department; some pass it by altogether—in only one congregation do the societies make an equal distribution to each department. I wish that this matter might be taken into consideration and made a subject of prayer.

The schools opened with a better attendance than we expected when we considered the financial condition of the communities where our missions are located. They are in better shape so far as food stuffs are concerned, but cotton is not worth over 5 or 6 cents a pound. That means money will be scarce this winter. Any contributions of new or second-hand clothing will be most needed and appreciated. One society, last year—"Mount Lebanon' requested each member to bring material sufficient to make a dress for a child from 6 to 14 years of age. The response was liberal and many a childish heart was made glad, and their bodies more comfortable. Societies wishing a vent for their enthusiasm, *Take Notice!*

According to Mrs. C. H. Johnson's report in "The Aurora" the Knoxville College paper—"A principal in the city schools in St. Louis, remarked to one of the older Alumni—'Say, do you know that college in Knoxville is a fine Christian institution; I am sending my boy there.' To this our Knoxville College Alumnus replied, 'Yes, I know its character, I am a son of that school'." A school with a reputation like that brings a feeling of satisfaction to all those who have had a part in its support. A forward step has been taken, in that for the first time, the College operates

as a four year college of liberal arts. One by one all other departments have been dropped, until only the four year college course of liberal arts is left. The ambition and endeavor will be to make it the best college of liberal arts possible.

Dr. Wilson of Thyne Institute, Chase City, sends an encouraging note: "We have a much larger attendance than we expected, and it has been difficult to get the new students classified. They come from other High Schools and the subjects they have taken do not fit into our course of study. I was expecting a slump in the High School enrollment but to my surprise it is quite a little larger than it has been for years. The eighth grade is larger also. Some one must have some money or these children could not be in school. You will probably be surprised to know that my collections of school funds last year were better than ever before."

A note from the Ebenezer Missionary Society of Grove City, Pa., advises that a donation of five or six full size quilts will be on its way to one of our missions in the very near future. We do appreciate this contribution, especially as the cold weather is just around the corner.

Bible Readings

451. Isa. 35:1.
452. Rev. 22:17.
453. 2 Pet. 3:10,11.
454. Matt. 24:38,39.
455. Phil. 3:7-11.
456. Hab. 2:4.
457. Rom. 1:17; Gal. 3:11; Heb. 10:38.
458. Jno. 15:1.
459. Acts 4:12.
460. Psa. 1.
461. Where is the prayer located,—"Heal me, O Lord, and I shall be healed; save me and I shall be saved"?
462. In what book and chapter does the Lord compare Himself and people to potter and clay?
463. In which prophecy is Christ spoken of as rod and Branch?
464. In which one,—"Behold the man who is The Branch"?
465. In which Psalm,—"Thou art my Son; this day have I begotten thee"?
466. In which gospel story,—"Behold thy King cometh unto thee"?
467. Where is Jesus called "The Lord our righteousness"?
468. In which two books does Paul admonish. "He that glorieth, let him glory in the Lord"?
469. What did Moses say about drunkards?
470. What explicit statements did Solomon make?

Toyohiko Kagawa, the distinguished Japanese Christian evangelist and social worker, in a recent address suggested that for the term "foreign missions" we should substitute the term "world missions". "Japan", he said, "is no longer to be thought of as foreign to America. Japan and America are simply parts of the one world which belongs to Christ."

Mr. Kagawa's primary emphasis was upon following Christ with a whole-hearted commitment in every aspect of life. "Being a lukewarm Christian", he commented, "is not interesting at all." When asked how American Christians could help in the Kingdom of God Movement in Japan, Mr. Kagawa replied, "Pray for a revival of religion in your own churches. That will do more than anything else to help Christianity in Japan." Concluding his address, Mr. Kagawa said, "If I have one message more than another for America, it is that we should forget national and racial differences and unite in taking Christ seriously and making the Kingdom of God a reality in the world."

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

MISS E. JOSEPHINE MARTIN

This picture was taken at the Y. P. C. U. Convention, Lake Geneva, Wisconsin, August 24, 1931.

Cut furnished from Mrs. George Moore Momorial Fund.

INDIA

On June 17, 1931 Miss E. Josephine Martin arrived in the home land at the beginning of her fourth furlough. Her travel account was promptly rendered and she was faithfully observing a rule of the Board that for the first three months missionaries were not expected to attempt any public speaking but should be free to get acquainted with their family and friends and get reacclimated and get thoroughly rested before undertaking to embrace the multitudinous opportunities of telling the people at home about their work on the mission field. Miss Martin's medical certificate was good and we were all happy to think we were soon to see her. Engagements were made for speaking at fall Presbyterials, and programs were printed with her name thereon. The last letter we received from her was dated August 29. In that she stated that she had seen all her family except one brother, Rev. A. W. Martin of Tarkio, Mo., and she was now on her way to his home.

On September 11th the Foreign Secretary received a telegram from this devoted brother stating that Josephine had died the night before and that he was taking her body to New Concord, Ohio for burial on the following Sabbath. Imagine our consternation, our tears, our wondering why the Master Whom she loved and served so well had so suddenly called her to be with Himself!

She was elected a missionary to India and sailed first September 26, 1896. She had therefore almost completed thirty-five years of service in that land so dear to her when the Master said: "Come up higher." Her first term was spent in Pasrur and Sialkot, her second in Pasrur exclusively, and her third and fourth terms were spent in Pathankot, where she was in charge of the Avalon Girls' High School. It is beyond our power to estimate how many souls have found Jesus Christ through her influence, her teaching, and her prayers. Wherever she went her face was radiant as she told the story of her Master and His love.

While Mesdames Hill and Campbell were in India her father, Dr. Samuel Martin died. At his funeral service it was reported that books were in hand to show that he had baptized with his own hands ten thousand people in the name of the Father and the Son and the Holy Ghost. Of course great curiosity was manifested as to how his three daughters, the Misses Mary and Josephine and Jane, would conduct themselves at their father's funeral. All helped with the necessary funeral arrangements that are so different in that

country, and all three joined in the singing at the grave, although the tears ran down their faces, but through it all they demonstrated the value of Christianity by their faith in Christ and in a coming reunion in that Better Country where there are no partings.

Several years ago Jane, a younger sister, entered into eternal life from Taxila Hospital in faraway India; and now Josephine has been called to her reward from the home land, leaving the other sister, Mary R., very lonely in that distant land of India. We beseech your prayers and your sympathy for her.

In his testimony at the funeral service of Miss Josephine Martin, Rev. J. G. Campbell of India said: "She was a 'statesman'; she had great influence with the government representatives." She was a wonderful leader and especially adapted to work among girls and women. She was greatly interested in the Pathankot School, the name of the plant being since changed to the John and Jane Denham Memorial. But the name of the High School is as it always was, "The Avalon Girls' High School." There was a piece of land which she longed to have; it was needed for various reasons but especially in making perfect a drainage system. Every member of our Board is glad to think that before Miss Martin went to her reward that land was bought and paid for and likewise that by a recent action, the Board set aside the sum of money necessary for the protection of that property by a wall.

The church was beautifully decorated and was well filled with the friends of Josephine and her family. Others from India who came to show their interest and prayerful sympathy were Miss Hazel Bennett and Miss Esther Moyer. Mrs. John P. White had part in the service representing the Xenia Presbyterial, by which Josephine was supported. Three members of the Women's Board were in attendance—Mrs. Sands, Miss Wallace and Mrs. O. H. Milligan. The last named told of her early associations with Miss Martin.

The Master calls the workers home but always He has someone ready to fill the vacant places. Let us pray that the Holy Spirit Himself will select the missionary who is to take charge of the Avalon Girls' High School. Let us be much in prayer for Josephine's relatives and friends and for the work in India to which she gave thirty-five years of her precious life. We can imagine the welcome that was awaiting her and can almost think we hear the Master say: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

We are advised by a letter recently received from India that the work on the new Memorial Hospital in Sialkot is progressing rapidly. The Governor General of the Punjab has been invited to lay the corner-stone of the main building. We hope to be able to give the readers of the Magazine a picture of this great event in the near future.

MISS ELSIE GROVE
Returning Missionary, who has spent an extra year in United States doing post graduate work.

THE SUDAN

Cables have been received announcing the safe arrival of Miss Aulora R. McIntyre and Miss Elsie E. Grove. The former reached Port Sudan September 6th and the latter October

4th. They would travel by rail the rest of the way and will be hard at work before this reaches you.

EGYPT

Cables have also been received announcing the safe arrival in Egypt of the Misses Bell, McMillan and White on September 6th, and of Mrs. Ada A. Dunlap and the Misses Ruth Williamson, Margaret Work, Venna Patterson, Alice Grimes, Isabel Simpson, and Ruth McCleery on September 29th.

The last word received concerning our beloved Anna Y. Thompson is that she is still in the hospital at Cairo, very weak but not suffering as much pain as formerly. We were glad to receive a letter from her in her own hand a short time ago. Pray that if the Lord will, her health may be restored and that she may continue her wonderful work in Egypt and at the last receive an abundant entrance into the Home which Jesus has gone to prepare.

ETHIOPIA

You will all be delighted to know that our prayers have been answered in connection with the George Memorial Hospital in Addis Ababa. Dr. A. W. Pollock has been having the entire responsibility of that hospital; since the regretted departure of Dr. Bergsma he had to be on duty almost day and night for medical, surgical and obstetrical cases. We have been praying that the Lord would send a surgeon. He has heard this prayer and the Foreign Board has recently elected J. Alvin Orr, Jr., M. D., to sail in October for the George Memorial Hospital in Addis Ababa, Ethiopia. Pray that he may be accompanied by the power of the Holy Spirit and render a great assistance to Dr. Pollock by assuming the entire surgical work of the hospital. We welcome Dr. Orr to our ranks of workers and assure him of our prayerful interest in all that he undertakes for the Master.

AN INCIDENT

I want to tell you a little story that was reported to me, for you know I am not attending Board meetings now. One of our Board ladies after the Everett Convention went to Los Angeles among other places before returning home. While in Los Angeles she dined with some old friends who told her of once coming home from abroad with four of our young lady missionaries who were coming home on their first furlough. Four young men who were very attentive to our young ladies had wine on their table daily. One of our missionary girls spoke to one of these young men about the wine. He argued "For thy stomach's sake, etc." but she countered with Scripture and busied herself in her stateroom later looking up more texts. So well did she argue that soon the wine disappeared. More than that, the young man asked the Captain for a room where our young missionary could talk over the subject. The room was filled and she talked for two hours. Just imagine the force of that example; and imagine our Board member hearing that story away on the Pacific coast years after the incident occurred. What influence and power a Christian girl can have at home or abroad, on sea or on land, if she testifies for the truth of the Gospel and the power of Jesus Christ!

PRAY

Presbyterials are meeting all over the Church, and Presbyteries also. Pray that the power of the Holy Spirit may be felt at all these meetings; that every word spoken and action taken may be according to His will; that even in time of financial depression, such as the world has rarely seen, the Spirit will call sinners to the Saviour as doves to their windows and countless souls be born into the Kingdom this year. Pray that the Thank Offering meetings everywhere may be enthusiastic and spiritual; that there may be a realiza-

tion of the fact that we have many things to be thankful for in spite of depressing conditions and that as a result the Thank Offering will not be diminished. Pray that a rich blessing may be poured out upon all the Assembly's Boards and upon the Board of Administration with its new personnel. Pray that the Comforter Himself may be in every stricken home suffering from bereavement or from loss of employment so that all these sad providences may redound to His glory and be used by Him as some of the "all things that work together for good to them that love God." Thank Him for the safe journey of all our missionary parties to the distant lands and for the growth and development of the work in foreign lands in spite of the world-wide financial distress.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

With deep regret the Women's Board accepted the resignation of Mrs. J. French Kerr, Indian Secretary of the Board. Mrs. Kerr has been appointed by Gov. Pinchot a member of the State Board of Censors of Moving Pictures. This Board is doing much good in watching Movie Productions and has already done some very constructive work in this field. There is very much which could be eliminated in pictures, but what is eliminated is so much better than none, that Mrs. Kerr feels she can do much good where she is. She says "I feel as promoters of Christianity we should all know just what is being placed before our young folk for their entertainment, and if not the right thing we should protest in a very vigorous way."

The members of the Board extend to Mrs. Kerr their best wishes in her new work. She will be greatly missed, for her gentle manner, sweet smile, keen judgment, and deep interest in the work of the Kingdom endeared her to all who knew her. She leaves a work very dear to her heart, but is just serving in another field—a very large and needy one. "And who knoweth whether thou art come to the Kingdom for such a time as this?"

Another change must come in the Indian Work of our Women's General Missionary Society. Rev. R. H. Barr, Ph. D., missionary at Warm Springs, Oregon has resigned that charge to take effect Dec. 1, 1931. With Mrs. Barr and his daughter Bessie, he is going to Arizona to make a home for a son and two small children, left motherless a short time ago. The members of the Women's Board extend their best wishes to them as they go on their loving errand.

For the last ten years Dr. Barr has labored among the Indians at Warm Springs. The work has not been an easy one, but the seed sown has borne and will continue to bear fruit. When nine members of the Board visited the missions after the Everett Convention there was much to encourage them in the work and the transformed lives of Indians, bear witness to the grace of God in their hearts. The work at this station will need a new worker. Will not all members of the W. G. M. S. join the members of the Board in praying that God will raise up a leader for these people?

The story of God's own people gives us many examples of how some one is being trained to carry on the work, when a worker is called Home or to labor in another field. Is there not some one now? Who will it be? Some heroic messenger, willing like Caleb of old to undertake a hard task, knowing of the limitless power behind him! May our united prayer be that God will raise up one who will say as the prophet: "Here am I; send me"!

Miss Bessie C. Barr, the daughter of the Manse at Warm Springs, Oregon in a very interesting letter writes: "The last Wasco Chief, a scout in the Modock War, died last Friday night. He was a devoted Christian and greeted every one with a cheery smile. His wife is a Christian also. She was so good to care for him. He had been failing in health for a couple of years. There is just one real old man of our Christians left. I hope and pray some of the young married people and single ones may rise up to take the place of the faithful in the Church and community. If they do not it will be serious.

"Our song books at Sabbath School are all going to pieces. We had hoped to make them do but I am afraid we cannot. We use Evangelistic Songs No. 2."

American Indians now have a representative of their own blood in one of the highest posts in the U. S. Indian Bureau. Henry Roe Cloud a full-blooded Winnebago, has been appointed field representative in the Indian service, working with J. Henry Scattergood, assistant commissioner of the Department of the Interior.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Thirty-ninth Annual Rally of the Junior Societies of Allegheny, Chartiers, Monongahela and Westmoreland Presbyteries was held on Saturday, September 26, 1931, in the Fourth United Presbyterian Church, North Side, Pittsburgh, Pa. The day was pleasant and there was a good attendance of juniors and their leaders. The morning session opened at 10:30. Edna Hahn a junior of the hostess church gave an address of welcome which was responded to by Wilma Bepler of the First Church McDonald. Ruth Scott of Carnegie played a violin solo. The new Life-Members were introduced by Mrs. Edward Stotz and badges were given to each one. Three McDonald juniors, Jean Lindley, Barbara McCartney and Florence Charlier sang a song after which Miss Ethel G. Forbes told in a most interesting way of her visit to the foreign mission fields speaking particularly of the schools.

Following the lunch at noon, the children enjoyed an hour of play in the park across the street from the church. The afternoon session was opened with singing and prayer. The Roll Call was responded to by each society giving a memory verse of scripture. All recited the memory chapter for the year which was John the fourteenth chapter. The Avalon juniors presented a play entitled "Working for the Lord". The missionary address of the afternoon was given by Miss Hazel Bennett of India. Her subject was "Being Good Soldiers for Jesus." Throughout the day the children gave excellent attention and the order was good. The good behavior of the juniors at their rallies has been praised year after year.

Banners were awarded as follows:

For highest average of attendance during the year in Allegheny Presbytery, to Harmarville whose average of attendance was 93 per cent.

For highest average of attendance during the year in Monongahela Presbytery, to Woodville whose average of attendance was 83 per cent.

For highest percentage of new members in Allegheny Presbytery, to the 11th Church, N. S. Pittsburgh whose membership was increased 129 per cent over that of last year.

For highest percentage of new members in Monongahela Presbytery, to Carnegie whose membership was increased 77 per cent over that of last year.

For highest average of members present at the Rally, to Aspinwall, 90 per cent of whose members were in attendance.

Miss Josephine Cenis, the retiring President, introduced the officers for the coming year who are as follows:

President, Miss Jean Liedman, North Church, N. S., Pittsburgh.

Vice President, Miss Mabel Cox, Mt. Washington Church, Pittsburgh.

Secretary, Mrs. Fred Zeigler, 3rd Church, Pittsburgh.

Treasurer, Mrs. A. C. Grant, Avalon Church.

The Memory Chapter for the coming year will be the first twelve verses of the fifteenth chapter of John. The 1932 Rally will be held in the Mt. Washington Church, Pittsburgh, Pa. An invitation to hold the annual social meeting of the Junior Workers Association at Irwin in June 1932, was accepted.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

THE RETURN OF BEER AS AN AID TO BUSINESS

A vast amount of publicity has been given by the metropolitan press to the recent vote of the American Legion meeting in Detroit in favor of a referendum on prohibition, in other words, in favor of the repeal of the Eighteenth Amendment or a modification of the Volstead Act in order that high per cent beer might be legalized. While the Legionnaires chanted, "We want our beer, we want our beer", they voted, 1008 to 394, "in favor of a popular dry law vote." The claim has been made that this vote represents the sentiments of the million members of the Legion, and it may, but we do know that there are thousands of the three million service men who are not members of the Legion who are blushing with shame over this and other actions of the Legion. Much weight of opinion has been ascribed to this action and great emphasis placed upon the political power back of the organization. As one editorial says of the vote, "It should greatly strengthen the movement for modification or repeal." We appreciate to the utmost the bravery and service of our veterans, and honor them for their record at home and abroad, but it is sad to see a certain element using their record and service and the regard of their fellow-citizens to push their personal desires for drink.

Of course the interests that wish the legalization of beer higher than the Volstead Act now permits, that is of an intoxicating strength, are using this action as an argument to urge the return of beer and are coupling this with the argument that such a return would help the farmer out of his present difficulties in having an excess of grain and a lowered price. *We should remember what the brewers swore to during the World War; namely that their business had consumed only two per cent of the grain product of our country.* Louis J. Tabor, Master National Grange, says that in preprohibition days the surplus of grain was a greater problem than it is now, the increased use of breakfast foods having taken care of the corn and grains that used to go into liquor. He also shows that during prohibition the farmer has gotten higher prices for

his grain than when it was being used for liquor. The American Issue makes this significant statement, "We should remember that in the twelve months ending June 30, 1893, there was an increase of over two gallons per capita in the consumption of liquor in this country and that at that time there came one of the worst panics in our history. The price of wheat went down to fifty-four cents a bushel and corn to thirty-seven cents." So, if the truth has been told by the brewing industry, the return of the brewing of high power beer will not mean the use of very much of the farmers' grain nor do past experiences show that increased consumption of liquor is an aid to business depression. The farmer will do well to appreciate the market in dairy products that there has been during prohibition and that, while he might have two per cent of his grain used for distilling, he will miss the market for other products that will fall off as soon as the laborer turns to beer instead of milk at the noon hour and his children miss their milk and ice cream as their father's pay is diverted for alcohol.

All business had better pause and reflect before it admits the liquor industry into the business world again. Samuel Crowther says on that score, "Not all expenditures are alike in their results. Some start many chains of purchasing, while others start only a few. So it makes a profound difference to the country how people spend their money. A purchase of liquor sets into motion a very small chain of purchasing. The difference in the effect of a man laying out twenty dollars over a bar and his wife spending that sum over a store counter is so great that giving the money to his wife amounts to an increase in the family buying power of nearly twenty dollars a month."

Ben Spence, Canadian journalist and lecturer, speaking of Canada's $192,000,000 liquor bill in 1930, comments thus, "The actual financial loss in these regards is immeasurably greater in the aggregate than the cost of the liquor itself. Nor do these figures attempt to estimate the effect upon business of the diversion of $192,000,000 annually from the channels of legitimate business, the unemployment through the lessened demand for clothing, boots and shoes, and furniture that this money would purchase. It is a well known fact that the liquor traffic employs fewer people, pays less wages for the capital invested and money spent than any other commodity."

Deets Pickett estimated that if beer and wine would come back, "We would have a drink bill of $5,000,000,000 annually, not including the incidental losses to the people caused by this diversion. What would it mean to take $5,000,000,000 out of legitimate American business at the present time?"

Secretaries—This is the time to make a wide distribution of the leaflet, "If Beer and Wine Should Come Back" to meet the propaganda put out by the wets. A new leaflet is ready, "The People of the U. S. in Account With Prohibition". I would also like to call your attention to a very readable book written by Rose Weston Bull, "What's It All About?" This is a small paper bound book which sells for twenty-five cents. Order from N. A. Lindsay and Co., Inc., Marblehead, Mass.

In New York the total number of arrests for intoxication for the wet years 1910 to 1915 inclusive averaged 26,599 per year. The total arrests for the first six dry years, beginning with 1920, averaged 11,332. In 1930 arrests for drunkenness were only 9,408.—New York City police court records, World Almanac, 1931.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY BOOKS AND HELPS 1931—1932

Foreign—Senior

Christ Comes to the Village—Cloth, 75 cents; paper, 50 cents.

How to Use "Christ Comes to the Village." Price, 25 cents.

A Set of Six Posters—50 cents per set.

Teaching Pictures on Rural Life Around the World—A set of 8 pictures, 9 by 12 inches. 50 cents per set.

Foreign—Junior

Open Windows—By Mary Entwistle. A story study-book for girls and boys from 9 to 13 years. Price, 50 cents in paper.

How to Use—"Open Windows"—Price 15 cents.

Everyland Children Posters—(In colors) 25 cents per set of eight.

Foreign—Beginners

Matayi and Prayma—Candy and Love—Price 25 cents.

Home—Senior

At Work in the Home Land—Single copies, 35 cents. In quantities of 5 or more, 30 cents each. There is no suggestion for leaders. (Denominational.)

God and the Census—Cloth, $1.00; paper, 60 cents.

Leaders' Manual—Paper, 50 cents.

Home—Junior

The Uplift—Single copies, 50 cents. In quantities of 5 or more, 45 cents.

How to Use—"The Uplift"—15 cents.

Strips of Tickets for the class— 1 cent each, 10 cents per dozen.

Out in the Country—Paper, 75 cents. The **How to Use** is included in the book.

New Leaflets

Sacrificial Giving, 2 cents.

Reveries of a New Missionary, 3 cents.

My Friend, The Shulla Woman, 3 cents.

Bamba (reprint), 5 cents.

Sixteen Missionary Programs, (revised), 5 cents.

Women of the Bible (Devotional service), 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S., 1 cent for postage.

Little Neighbors of the World, 25 cents.

Suggestions to Literature Secretaries of Local Societies. Free for Postage.

For pageants and other leaflets, send for our Catalogue.

Maps

The maps of our Foreign Mission fields —Egypt, India, and the Sudan including Ethiopia—can now be secured for 35 cents each, or the three maps for $1.00. These maps have formerly been listed for $1.00 each.

Outline Map of the World—In paper, 30 cents each.

Picture Map of the World—A decorative map to be completed by the children. 50 cents each.

Missionary Map of the World—In six colors. Cloth, $3.75; paper, $2.00.

Prayer Cycle

Includes all the missionary work of the United Presbyterian Church. There has never been a time when earnest, united, definite prayer was more needed in our church. The Prayer Cycle is a help to this kind of prayer.—10 cents each; $1.00 per dozen; $7.50 per 100.

WORLD DAY OF PRAYER FOR MISSIONS—February 12, 1932

"Hold Fast in Prayer".

The World Day of Prayer for Missions is observed annually by the Christian women of the world the first Friday in Lent. This winter it falls on February 12, 1932.

Most of the supplies for this service are now available at our headquarters, and the others will be in stock as soon as they are off the press. It would be of the greatest assistance to this department if those who expect to have a part in arranging for this **Day of Prayer** would order their supplies very soon. It is not too early to arrange for so important an event. We desire to have enough supplies for every need, but we cannot afford to have **left-overs,** as that means a total financial loss. Please let us have your full order, at least early in January.

Call to Prayer—Free. Order now and use with your Prayer Cycle.

New Retreat—10 cents. Order for Local Committee and Leaders.

Seals—25 cents per 100. Use them on your letters from now until the **Day of Prayer.**

Programs—2 cents each; $2.00 per 100. Order sufficient for your possible audience.

Posters—10 cents each. Order as many as will be needed in the churches participating. Tack them on the bulletin boards of your church. Get permission to place them in the windows of business houses as the time approaches. Keep the fact and the date of the service before the missionary organizations. Pray for the **Day** regularly.

NUER CUSTOMS AND FOLKLORE

By Miss Ray Huffman, R. N.—Price, $3.00

Miss Huffman, one of our own missionaries, stationed at Nasser, the Sudan, in

addition to her service as a nurse, has done outstanding work in the **Nuer** language. Before returning to America on her last furlough she completed writing the above book and on her way home arranged for its publication by the **Oxford University Press**, London.

D. Westerman, Director of "International Institute of African Languages and Cultures" says of Miss Huffman's book:—"The information given in this book will be welcome to scientists, but even more it will be of value to the growing number of missionaries and administrators who are coming into touch with the Nuer."

United Presbyterians have a special interest in this book and should receive much benefit from the reading of it, as it gives a very vivid picture of the conditions which confront our missionaries in the South Sudan. Order the book through this department.

Tributes

MRS. ALICE M. QUANT

The Faith Missionary Society of the United Presbyterian Church of Schenectady, New York, desires to pay a tribute of love to the memory of Mrs. Alice M. Quant who was called home April 24, 1931.

Mrs. Quant was a charter member of the church and missionary society and a life member of the W. G. M. S.

As a friend, thoughtful and unselfish, she endeared herself to all whose privilege it was to know her, and her departure has caused many sad hearts.

She was a loyal worker and her personality was truly an inspiration for nobler efforts and higher living.

She was a loving and devoted wife and mother, and into the lives of her husband and daughters has come a sorrow we cannot portray.

To these, so sorely bereaved, her coworkers in the church and missionary society would offer tenderest sympathy: we mourn with them the passing of a lovely, gentle spirit, the ending of a life filled with loving deeds.

Mrs. William Crawford,
Mrs. T. N. McQuoid.

MRS. MARGARET PEACOCK

The Women's Missionary Society of the Venice United Presbyterian Church wishes to pay a tribute of love and respect to the memory of Mrs. Margaret Peacock.

On the evening of November 16, 1930, an angel quietly entered the chamber of one of our loved ones with this message, "Come, the Master is calling for thee", and there passed from our midst the lovely soul of Mrs. Margaret Peacock who was a living example of a true Christian woman.

She was a lifelong member of the United Presbyterian Church, always a regular attendant at church services and Sabbath School.

She was interested in all the work of the church and helped to support the work of Christ's Kingdom, with her means, by prayer and the influence of a Christian life.

Her loss is most keenly felt by all the members of her family, her church and an uncounted number of friends.

She was a constant sufferer for many weeks but without complaint, yet was glad to join the loved ones gone before. Faithful unto death she has received the crown of life.

To her the Savior was precious,
God's house was a delight,
She loved to point others to Jesus,
Lead them in paths that were right.
When death's dark valley she entered,
And passed to the Heavenly shore,
She was welcomed to eternal glory,
By Him Whose likeness she bore.

Mrs. John W. Harper,
Mrs. W. L. Hutchinson.

MRS. KATHERINE BRYCE

The Women's Missionary Society of Walton, N. Y. United Presbyterian Church desires to pay this tribute of love and respect to the memory of Mrs. Katherine Bryce who was called to her reward May 21st, 1931. Her work was finished and the Master said "Well done, good and faithful servant, enter thou into the joy of thy Lord".

We miss her presence with her warm personal greeting, her cheery smile, her wise counsel, her voice in prayer and praise. Therefore, Be it resolved, That her loving Christian service in our society, church and community shall not have been in vain but that we shall endeavor with greater zeal to carry on the work and when our call has come will meet her face to face.

That we wish to extend our sympathy to the husband and daughters and commend them to the God of all comfort.

That a copy of these resolutions be recorded in the minutes of the Missionary Society, that a copy be sent to the family, and also to **The Womens Missionary Magazine** for publication.

Mrs. Caroline Sloan,
Mrs. Ada Salton,
Mrs. Walter Gladstone,
Mrs. Elizabeth Hoffman.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....
Miss Helen Artman, 1920 .....Sialkot City
Miss Katherine Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss N. Addaline Brandon, 1931 .....
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Jhelum
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....
Miss Eva M. Hewitt, 1930 .....Gujranwala
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Pathankot
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Margaret L. Murdoch, 1924 .....
Miss Marian T. Peterson, 1930 .....Gujranwala
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Enda Ward, 1923 .....Sargodha South
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1920 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1920 .....Sangla Hill

Miss Evva P. Hartig, R. N., 1924 .....
c-o Cr. Anna McCall, Clapham Maternity
.....Hospital, London, England.

NOW IN THIS COUNTRY

Miss Hazel Bennett, 1908 .....
1657 Potomac Ave., S. H. Br. Pitts., Pa.
Miss Evelyn Cathcart, 1925 .....Marrisa, Ill.
Miss Henrietta Cowden, 1905, ...Quaker City, Ohio
Miss Kate A. Hill, 1896, ...Eldora, Iowa
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....
.....606 Baltimore Ave., Waterloo, Iowa

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Lucia Dwight, 1919 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Tanta
Miss Alice Grimes, 1924 .....Minia
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Alexandria
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Ruth McCleery, 1931 .....Cairo
Miss Lillian McClelland, 1923 .....Cairo
Miss May E. McFarland, 1919 .....Cairo
Miss Carol E. McMillan, 1906, ...Tanta
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Cairo
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Luxor
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estelle Robertson, 1922 .....Cairo
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Isabel Simpson, 1931 .....Cairo
Miss Nellie C. Smith, 1911 .....Benha
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Alexandria
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Margaret A. Work, 1924 .....Fayoum
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909, ...New Market, Iowa
Miss Gudrun C. Estvad, 1925 .....
Miss Alta G. French, 1925 .....Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Jeannette L. McCroy, 1926, Sterling, Kansas
Mrs. Rachel Tracy Seiver, 1925, 133 S. Rex-
.....ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922, ...
.....438 N. Market St., Ligonier, Pa.
Miss Margaret A. Smith, 1872 .....
10206 Inglewood Ave., Inglewood, Calif.
Miss M. Frances Tait, 1925, ...R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 .....
.....Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Coie, 1919, ...Khartum North
Miss Una Coie, 1918 .....Omdurman
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Elsie E. Grove, 1912, ...Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Cairo
Miss E. Verna Pillow, 1930 .....Omdurman
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Marguerite M. McClellan, 1926, Olathe, Kans.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 .....Gorei
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929 .....Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gorei
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

THE GIFT OF APPRECIATION

The season approaches when children make out their lists for Santa Claus. As this year draws to a close, and thoughts go out to the needs for the new year, why not make out lists of petitions to lay before the Great Giver of Gifts? He has blessings to shower down on us for the mere asking.

On my list I should write the gift of appreciation. In its place I would give away all my powers of criticism, of fault-finding, of seeing wrong motives in others, of sensing inferiority, of expecting little of my fellow men. I find that these bring forth no fruit in my dealings with others; in fact, I remember that that attitude when shown toward me has had no constructive response. On the other hand, I have put forth my best efforts when others believed in me more than I believed in myself.

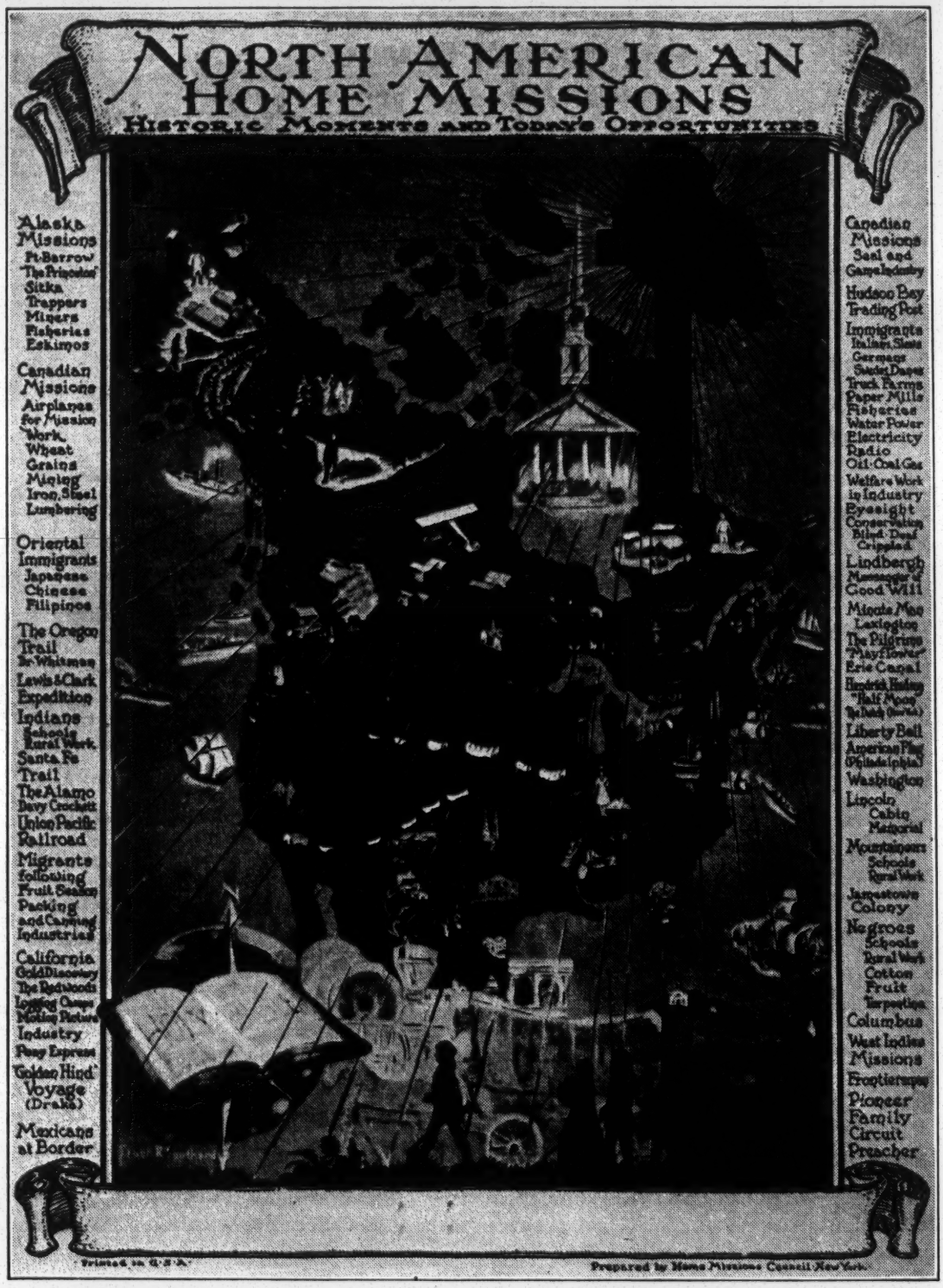
Then, too, I find that my power of criticizing is not an extraordinary thing. I find that, whether they use it or not, all men, and some of them most ordinary men, have the same power. It does not betoken cleverness on my part. When our house was for sale it did not take unusual astuteness for prospective buyers to find in it all manner of deficiencies. It took the man who could see possibilities, to buy it and coax it along with money and artistry and patience till it reached its present distinction of being one of the loveliest homes in Xenia.

So I would appreciate the accomplishment of others, the desires of others, the needs, the gifts, the capacities, the hidden powers, the rights, yes, the rights of others. I need to appreciate their right to know Christ, to be born again, to be Citizens of the Kingdom of Heaven.

Jesus possessed a remarkable power of appreciating. He, of course, saw the inconsistencies and shortcomings of the woman with the precious ointment, but he generously gave her her due in, "She hath done what she could". He knew that sin lurked in the heart of the poor widow, but he mentioned only her generosity in giving all that she had. There was a rich young ruler in whom Jesus found something to love; there were tax-collectors, extortioners, and thieves in whom Jesus saw possibilities. Even in a group of humble, uncouth fishermen, after a night's prayer, was He able to see the mighty foundation of a glorious church.

I would that He, who has seen in me the capacity to become a daughter of the King, would give me a little of that great power of appreciating and drawing out the capacity of others.

Miss Agnes Ballantyne, Xenia, Ohio.



A COPY OF THE WALL MAP USED AT THE HOME MISSIONS CONGRESS IN WASHINGTON, D. C., DECEMBER 1930

This picture map is worthy of much study as it portrays historical incidents in the development of North America. A large colored poster has been prepared by the Home Missions Council, for use in missionary meetings. This may be ordered through the Literature Secretary. The price is ten cents.

Cut furnished from Mrs. George Moore Memorial Fund.